

DIETARIE OF HEALTH. — A. BOORD — 15







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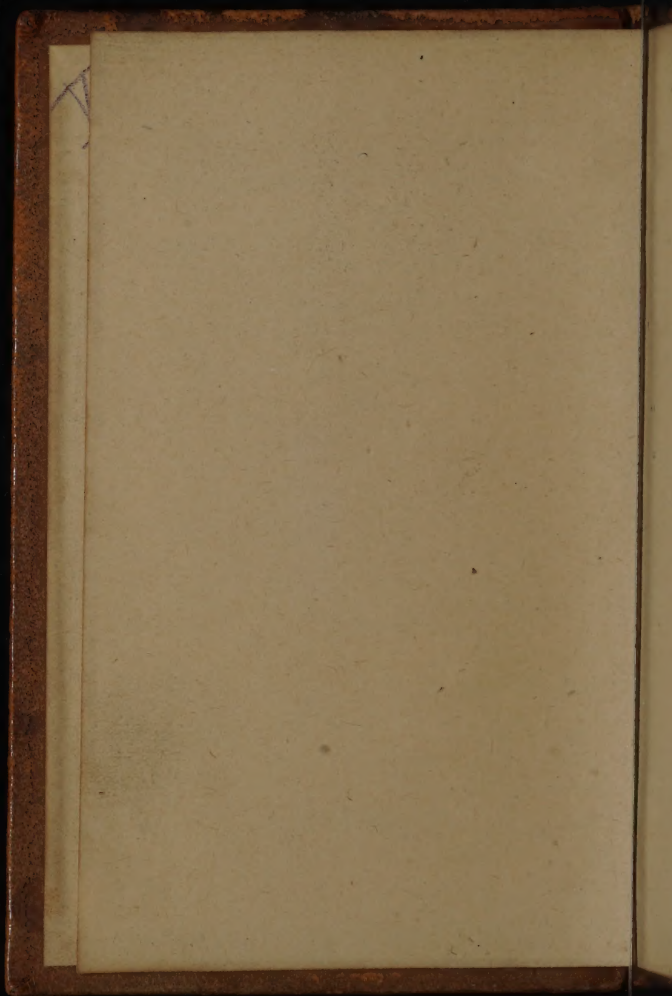
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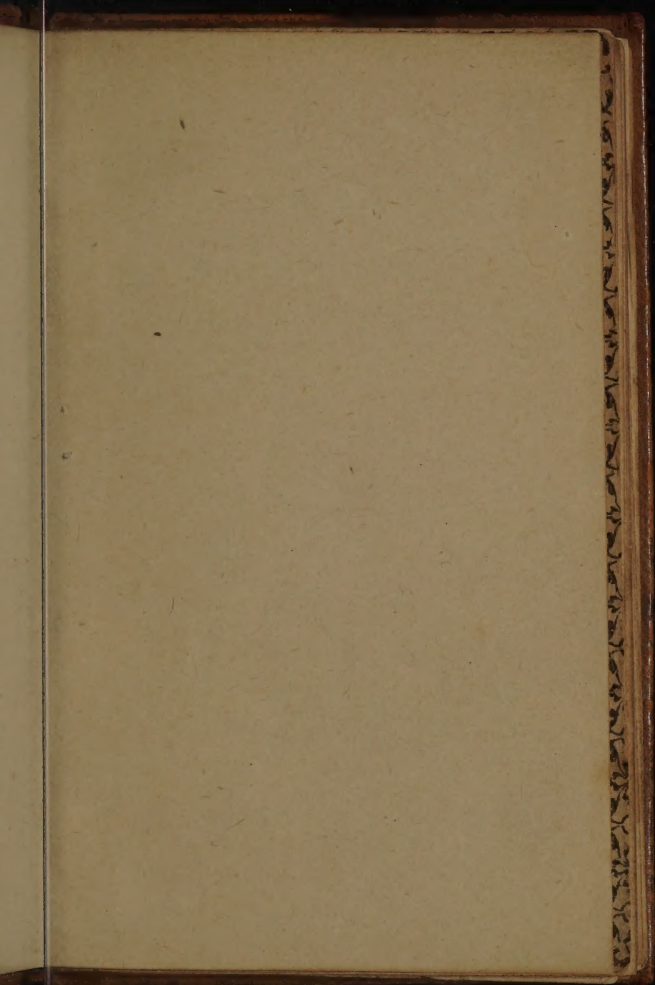


ACCESSION NUMBER

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VI

HERE FOLLO-
weth a Compendious
Regiment, or Die-
tarie of Health.

Made in Mount Wyllor:

Compyled by Andrewe

MED Board, of Physick
Doctors.



TO BE
PRINTED

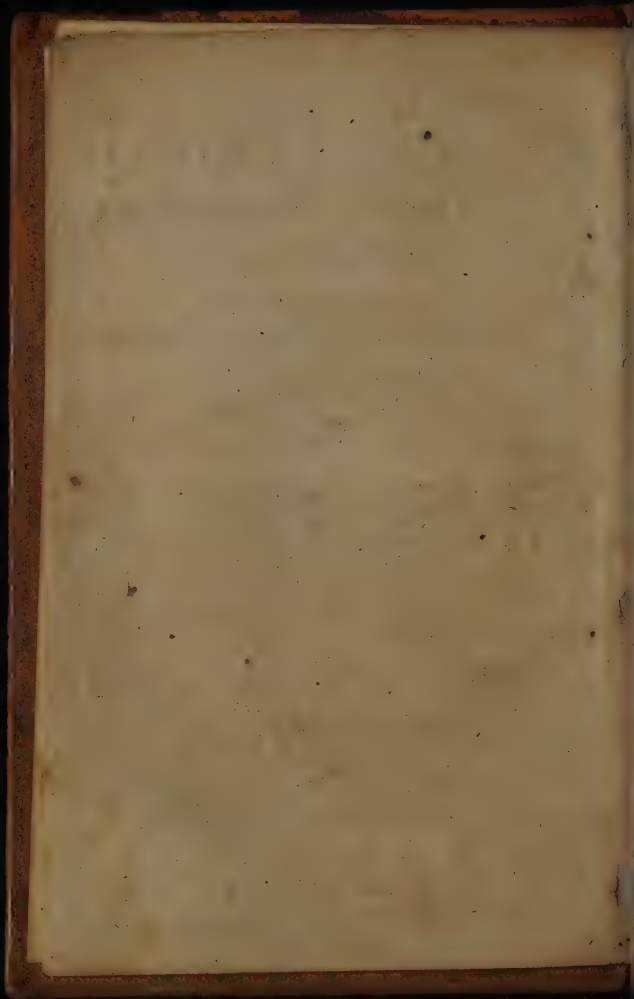
at London in Fleetestrete,

beneath the Conduite, at the

signe of S. John Euangelist,

by W. Iackson.

1576.



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THE TABLE.

THE first Chapter doth shew where a man should cytuate or set his mansion place, or house for the helth of his body.

¶ The secōd chapter doth shew a man how he should build his house, and that the prospect be good for the conseruation of health.

¶ The third chapter doth shew a man to build his house in a pure and fresh ayre, for to lengthen his life.

¶ The fourth Chapter doth shew vnder what maner, a man should build his house or mansion, eschewing thinges that should shorten the lyfe.

¶ The fift chapter, doth shew how a man shold order his house, concerning the implemenes, to comferte the spirites of man.

¶ The sixte chapter doth shew a man howe he should order his house and housholde, to lyue in quietnesse.

¶ The seuēth chapter doth shew how the head of the house, or a housholder should excercise himselfe, for the helth of his soule and body.

¶ The eyght Chapter doth shewe, how a man should order himselfe in sleeping and watche, and in his apparell wearing.

¶ The ninth Chapter doth shewe that repletion or surfeting, doeth much harme to nature

and that abstinence is the chiefest medison, of
all medisons.

¶ The.x.chapter,treteth of al maner of drinks.
As of water, of wyne, of ale, of beere, of Cydier,
of Meade, of Metheglyn, and of Whay, &c.

¶ The.xi.Chapter treateth of bread.

¶ The.xii.Chapter treateth of Potage, of Sew,
of Stewpots, of Grewell, of Firmentie, of Pease
Potage, of Almonde mylke, of Ryce potage,
of Caudelles, of Cullesles, of Ale brues, of hon-
ny Soppes, and of al other maner of brothes.

¶ The.xiii.Chapter treateth of white meate, as
of Egges, Butter, Cheese, Milke, Cream, posets,
and of Almond butter, and of Beane butter.

¶ The.xiiii.Chapter treateth of fysh.

¶ The.xv.Chapter treateth of wyld fowle, and
tame fowle, and Byrdes.

¶ The.xvi.Chapter treateth of fleshe, wyld
and domestical.

¶ The.xvii.Chapter treateth of particuler
thinges, of fysh and fleshe.

¶ The.xviii.Chapter treateth of rost meate, of
fryed meate, of soden or boyled meate, of broy-
led meate, of baked meate.

¶ The.xix.Chapter treateth of Rootes.

¶ The.xx.Chapter treateth of certayne vsual
hearbes.

¶ The.xxi.Chapter treateth of fruites.

¶ The

The Table.

- ¶ The.xxii. Chapter treateth of spyces.
- ¶ The.xxiii. Chapter sheweth a dyet for Sanguine men.
- ¶ The.xxiiii. Chapter, sheweth a diet for Fluxmaticke men.
- ¶ The.xxv. Chapter sheweth a dyet for colrick men.
- ¶ The.xxvi. Chapter doth shewe a dyet for Melancolick men.
- ¶ The.xxvii. Chapter treateth of a dyet and of an order to be vsed in the pestiferous time of the pestilence, and the sweating sicknesse.
- ¶ The.xxviii. chapter treteth of a diet for them the which be in an Ague or a Feuer.
- ¶ The.xxix. Chapter treateth of a dyet for them the which haue the black or the collicke and the stone.
- ¶ The.xxx. Chapter treteth of a dyet for them the which haue any of the kind of the gowtes.
- ¶ The.xxxi. chapter treteth of a dyet for them the which haue any of the kinds of the lepored.
- ¶ The.xxxii. Chapter, treateth of a dyet for them the which haue any of the kindes of the falling sicknesse.
- ¶ The.xxxiii. Chapter treateth of a dyet for them, the whiche haue any payne in their head.

¶ The. xxxiiii. Chapter treateth of a dyet for them the which be in a consumption.

¶ The. xxxv. Chapter treateth of a dyet for them the which be a smatick men, being shorte wynded or lacking breath.

¶ The. xxxvi. Chapter doth shew a dyet for them the which haue the Palsey.

¶ The. xxxvii. Chapter doth shew an order and a diet for them the which be mad, and out of their wit.

¶ The. xxxviii. Chapter treateth of a dyet for them the which haue any of the kynde of the Idropfy.

¶ The. xxxix. Chapter treateth of a generall dyet for all maner of men and women, beeing sicke or whole.

¶ The. xl. Chapter doth shewe an order or a fashion, how a sicke man should be ordered in his sicknesse. And howe a sick man should be vsed that is likely to dye.

¶ The ende of the Table.

¶ Here



HERE FOLLO-
weth the Dyetary
of Health.

The fyrst Chapter, doeth shewe
where a man should cytuate
or set his mansyon place
or house, for the
health of his
body.

What man of Honour, or
worshyp, or other estate,
the which doth pretende
to buylde a house, or anye
mansyon place to inhabite
himselſe: Or else doth pretende to al-
ter his house, or to alter olde buylding
into commodious & pleasant buylding
not onely for hys owne proper com-
moditie,

modities, wealth and health. But also
for other men, the which will resorte
to him hauing also a respecte to hys
posterity. fyrste, it is necessary and
expedient for him to take heede what
counsaile God did giue to Abraham,
and after that to take hede what coun-
saile God did giue to Moyses. And
to the children of Israell, as it appea-
red in the .xiiij. Chapter of Exodi. And
the .xx. Chapter of Numery. And the
vi. Chapter of Deutronomij. And also
in the booke of Leuites, saying fyrst to
Abraham. Go thou forth of thy coun-
trye and from thy kynred, or natyon.
And come thou into the countrey
the which I wil shew to thee, a coun-
trei abounding or plentyfull of mylke
and honney. Here is to be noted that
where there is plenty of mylke, there
is plenty of pasture, and no scarcitie
of water. And where there is plenty
of honney, there is no scarcitie but plen-
tyfulnesse of woodds, for there be moe
Bees

Bees in woods, and so consequently
 abundaunce of honey. Then there be
 Bees, or honey, or ware in the hives,
 in Gardens or Orchards. Wherefore
 it appeareth that who so euer that
 will build a manſyon place or a house,
 hee muſte cytuate and ſette it there
 where he muſt be ſure to haue both
 water and woode. Excepte for plea-
 ſure he will builde a houſe in or by
 ſome citty or greate towne, the which
 be not deſtitute of ſuch commodities.
 But he the which will dwell at plea-
 ſure and for proſite and health of hyſ
 body, he muſt dwell at elbowe roome,
 hauing water and woode annexed to
 his place or houſe, for if he bee deſty-
 tuted of any of the principalles, that
 is to ſay. Fryſte of water for to waſhe
 and to wryng, to bake and to brew,
 and diuers other cauſes, ſpecialiye
 for perill the whiche mighte fall by
 fyre, it were a greate diſcommodious
 thing. And better it were to lacke
 woode,

woode, than to lacke water, the pre-
mysses conlydered. Althoughe that
woode is a necessary thing, not onely
for fewell, but also for other vrgent
causes, specyally concerning buylding
and reperation.

¶ The second Chapter, doth shewe a
man how he should buyld his house
or mansyon, that the prospect
be fayre and good, for
the conseruation
of health.

After that a manne hath chosen a
conuenient soyle and place, accor-
ding to his minde & purpose, to buylde
hys house or mansyon on. He muste
haue a forecasse in his minde, that the
prospecte to and fro the place, be plea-
sante, fayre, and good to the eye,
to beholde the wooddes, the waters,
the fyeldes, the vales, the hylles, and
the playne grounde. And that euery
thing

thing be descent and fayre to the eye,
not onely within the precinct of the
place appoynted, to buylde a mansyon
or a house, to see the comoditie a-
bout it, but also it maye be placable to
the eyes of al men to see, and to behold
when they be a good dystance of from
the place, that it doeth stande com-
modiouslye. For the commodious
buylding of a place, doeth not onely
satisfie the mynde of the inhabitour,
but also it doeth comfort, and reioy-
seth a mannes hart to see it: specyally
the pulcrous prospect. For my concept
is such, that I had rather not to builde
a mansyon or a house, than to buyld
one without a good prospecte in it, to
it, and from it. For and the eye be
not satisfiye, the minde cannot be
contented. And the minde cannot be
contented, the hart cannot be pleased:
If the hearte and minde be not plea-
sed, nature doeth abhorre. And if na-
ture doe abhorre, mortification of the
bytall

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byfall, and anymall, and spirituall
powers Doe consequently followe.

The thirde Chapter doeth shewe a
man to build his house in a pure
and a freshe ayre to leng-
then his life.

There is nothing, excepte poyson
that doth putrefye, or doeth cor-
rupte the blood of man. And also
doth mortify the spirites of man, as
doth a corrupt and a contagious ayre.
For Galen terapentico nono sayeth,
whether he will or will not, we muste
graunt to euery man ayre, for with-
out the ayre no man can liue. The
ayre cannot be to cleane and pure con-
sidering it doth close, and doth com-
passe vs round aboute, and we doe re-
ceiue it into vs, we cannot be with-
out it for we liue by it, as the ffshe
liueth by the water. Good ayre there-
fore is to be prayesed. For if the ayre
be

be freshe, pure, and cleane about the
mansyon or house, it doeth conserue
the life of man, it doth comforte the
brayne, and the powers, naturall, ac-
cymmall, and spirituall, ingendringe
and making good blood, in the which
consysteth the lyfe of man. And
contraryly euell and corrupte ayres,
doeth infecte the blood, and doeth in-
gender manye corrupte humoures,
and doeth putrifye the brayne, and
doeth corrupt the hearte, and there-
fore it doeth breede many dyscaises,
and infirmities, thorough the which
mannes life is abreuiated, and short-
ned. Manye thinges doeth infecte,
putrify and corrupteth the ayre. The
fyrst is the influence of sundry starres
and standing waters, stinking my-
stes, and marshes. Caryen lying long
aboue the grounde. Muche people
in a smale roome, lying vncleane-
ly, and being fylthy and sluttishe. Where-
fore eh that doeth pretende to builde
his

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his manſyon or houſe, he muſt prouide that he doe not cituate his houſe, nigh to any marſhe or moriſh grounde.

And that there be not nigh to the place ſynking and putrified ſtandynge waters, peoles, pondes, nor meeres, but at leaſt wiſe that ſuch waters doe ſtande vpon a ſtony or a grauell grounde mixte with claye, and that ſome freſhe ſprynge haue a recourſe to nouriſhe and to refreſhe the ſayde ſtandynge waters. Alſo there muſt be circumspection had that there be not aboute the houſe or manſyon, no ſtinking dyches, gutters, nor cannelles, nor corrupt dunghylles, nor ſynkes except they be ofte and diuers tymes murthered and made cleane.

Sweeping of houſes and chambers, ought not to be done as long as anye man is within the precincte of the houſe, for the duſt doth putrify the ayre make it dence.

Alſo nigh to the place, let neyther
hempe

hempe nor flaxe be watered, & beware
of the snuffe of candelles, and of the
sauoure of apples, for these thinges be
contagious and infectiue. Also misty
and cloudy dayes, impetuous and be-
hement windes, troubleous and vape-
rous wether is not good to labor in it,
to open the powers, to lette in infecti-
ous ayre. Furthermore beware of pis-
sing in draughtes, and permit no com-
mon pissing place be aboute the house
or mansion, and let the common house
of easement be ouer some water, or else
elongated from the house. And be-
ware of emptying of pisse pottes, and
pissing in chimneys, so that all euell
and contagious ayres maye bee expel-
led, and cleane ayre kept vinputrified.
And of all thinges, let the butterye,
the celler, the kitchen, the larder house
with all other houses of offices, be
kept cleane, that there be no fylth in
them but good and odiferous sauou-
res. And to expell and expulse all cor-
rupt

rupt and contagious ayre, looke in the
xxvij. Chapter of this booke.

The.iiij. Chapter, doth shewe un-
der what maner and fashyon a man
shoulde buylde his house or man-
syon, in eschewing thinges
the which shoulde shor-
ten the lyfe of
man.

When a man doeth begyn
to buylde hys house or
mansyon place, hee must
prouyde (sayeth Iesus
Christe) before that hee
begin to bulde for all thinges necessa-
ry for the performation of it, least that
when he hath made his foundation,
and cannot fynishe his worke that he
hath begon, euery man will deryde
him, saying.

This man did begin to bulde, but
hee cannot finishe or make an ende

of his purpose, for a man muste consider the expence, before he doe begin to buyld. For there goeth to buylding many a nayle, many pinnes, many lathes, and many tyles, or sclates, or strawes. Beside other greater charges, as tymber, boordes, lyme, sande, stones, or bricke, besyde the workmanship and the Implements. But a man the which is prouided or hath in store to accomplishe his purpose, and hath chosen a good soyle and place to cytuate hys house or mansyon, and that the prospect be good. And that the ayre be pure, friske and cleane. Then he that will buyld, let him make his foundacyon vpon a grauell ground, myxt with clay, or else let hym buyld vpon a roche of stone, or else vpon an hyll or an hylles syde. And order and edify the house, so that the pryncypall and chiefe prospectes maye be East, and West, specyally Northeast, Southeast, and Southwest, for the

B.i. meridiall

meridiall wynde, of all windes is the
 moſte worſte, for the ſouth wynde
 doth corrupt and doth make euell va-
 pours. The Eaſt winde is temperate,
 friſke and fragraunt, the weſt wynde
 mutable, the North winde purgeth
 euill vapours, wherefore better it
 is of the two worſte that the wynd-
 ows doe open playne North, than
 playne South. Although that Iere-
 my ſayeth, from the North dependeth
 all euil: And alſo it is written in Can-
 tica Canticorum, Ryſe vp Northwind
 and come thou Southwynde, and
 perfect my garden. Make the hall vn-
 der ſuch a faſhion, that the Parlour
 be anered to the head of the hall. And
 the buttery and pantry be at the lower
 ende of the Hall, the ſeller vnder the
 pantry, ſet ſomewhat a baſe, the
 kitchen ſet abaſe from the Butterye
 and pantre, comming with an entrye
 by the wall of the buttery, the paſtrye
 houſe and the larder houſe annexed to
 the

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the kitchin. Then deuide the lodgings by the Circuite of the quadriuall courte, and let the gate house be opposite or agaynste the Hall doze (not directly) but the Hall doze standing a base & the gatehouse in the middle of y^e fronte entring into the place : let the pryncy chāber, be anered to y^e great chāber of estate, with other chābers necessary for the building , so that many of the chambers maye haue a prospecte into the Chappell . If there be an better courte made ; make it quadriuall, with houses of easmentes , and but one stable for horses of pleasure , & see no filth nor donge be within the court, nor cast at the back syde, but the dong to be caried far from the mansion . Also the stables and y^e slaughter house a Dayry if any be kept should be elongated the space of a quarter of a myle from the place . And also the bakehouse and brewhouse shoulde be a distance from the place and from other

B.ii. building

building when all the mansyon is edificed and built: If there be a moire made aboute it, there shoulde some freshe spring come to it, and dyuers tymes the mote oughte to be scoured and kept cleane from mud, & weedes. And in no wise let not the fylth of the Kitchin descend into the mote. Furthermore it is a commodious and a pleasaunt thing to a mansyon to haue an orchard of sundry fruites.

But it is more commodiouse to haue a fayre Garden repleted with hearbes of Aromatick and redolent sauoures. In the Garden may be a poole or two for fyshe, if the pooles be cleane kepte. Also a parke repleted with Deere and Conyes, is a necessary and a pleasaunte thing to be annexed to a mansyon.

A doue house also is a necessary thing about a mansyon place. And among other thinges a payre of Buttes is a decent thing about a mansyon, and other while, for a great man necessa-

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rye it is to passe his tyme wyth boules
in an Alley, when all this is fynished,
and the mansyon replenyshed with
Implementes, there muste be a
fyre kepte continually for a space, to
dye vp the contagious moysters of
the wa'les and the sauour of the lyme
and sande. And after that a man may
lye and dwell in the sayde mansyon,
without taking any inconuenience of
sicknesse.

The .v. Chapter doth shewe how a
man shoulde order his house con-
cerning the Implementes
to comfort the spyrites
of man.

When a man hath builded
his mansion, and hath his
houses necessary about
his place, if he haue not
household stuffe, or Im-
plements the which be needefull. But
must borrow of his neighbours.

He than is put to a shifte and to a greate afterdeale, for these men the which doe buye in a Bottle and bake in a wallet, it will bee long or he can buye Jack and sallet. Yet every thing muste haue a beginning, and every man muste doe after his possessions or ability. This notwithstanding, better it is not to set by a householde or hospitalty, than to set by householde lacking the performation on it. As now to come for malte, and by and by for Salte: Nowe to sende for bread, and by and by to sende for a Sheepes head: And now to sende for this and now to send for that, and by and by he doth send he cannot tell for what.

Such thinges is no prouision, but it is a great abusio. Thus a man shall leese his thifte, and be put to a shifte. His goods shall neuer increase and he shall not be in reste nor peace. But euer in carke and care, for hye purse will euer be bare. Wherefore I
doe

Doe counsaile euery man: to prouide
for himselfe as soone as he can. For if
of Implementes he be Destituted, men
will call him lightwitted. To set by a
grete house, & is not able to keepe man
nor moue. Wherefore let euery man
looke or he leape, for many cornes
maketh a great heape.

The.vj. Chapter doeth shew howe
a man should order his house
and houshold, and to
liue quietly.

 **W**ho soeuer hee bee that
will keepe an house, he
must order the expen-
ses of his house, ac-
cording to the rente of
hys landes. And if he
haue no landes, he must order his house
after his lucre, winning, or gaynes.
For hee that will spende more in his
house, than the rente of his landes,

or his gaynes doth attayne to , hee
 shall fall to pouerty, and necessity will
 bryge, cause, and compell him , to sell
 his lande, or to waste his stock , as it
 is dayly seene by experience of many
 men. Wherefore they the which will
 eschew such prodigality, and inconue-
 nience, must deuide his rentes, porcy-
 on and expences, whereby he doth liue
 into three equall porcions or partes.
 The firste parte must serue to prouide
 for meate and drinke , and also other
 necessary thinges for the sustentati-
 on of the housholde. The seconde por-
 cyon or parte, must be reserued for ap-
 parell not onely for a mans owne
 selfe: But for all his housholde , and
 for seruantes wages , deductyng
 somewhat of this porcion in almes
 deedes to poore neighbours, and poore
 people , fulfilling other of the seuen
 workes of mercy. The thirde porcyon
 or parte, muste be reserued for vrgente
 causes in time of neede, as in sicknesse
 repara-

reparation of houses, with many other cotidial expenses, besides rewardes and the charges of mans last end, if a man do exceede this order, he may soone fall in dette, the which is a dangerous thing manye wayes, besyde the bringing a man to trouble. And he that is ones behinde hande, and in trouble, he cannot be in quietnesse of minde, the which doeth perturb the heart, and so consequently doth shorten a mans life.

Wherefore there is no wise man but will eschew this inconuenience. And will cast before what shall followe after. And in no wise to set vp a household, before hee hath made prouision to keepe a house: For if a man shal buy euery thing that belongeth to the keeping of a house with his peny, it will bee long or he be riche, and long or that he can keepe a good house.

But he is wise in my conceyte that will haue or he doe set vp his household

two

two or three yeares rent in his coffer :
And if hee haue no landes, than he
must prouide for necessary thinges, or
that hee begin houlholde, leste he re-
pent himselfe after thoro'w the which,
he doth fall into pensifulnesse, and af-
ter that into sicknesse, and diseases, ly-
uing not quietly, wherby he shall abre-
uiate his life.

¶ The. vii. Chapter doeth shew howe
the heade of a house, or a houses
holder should exercise him
self, for the health of his
soule and body.

After that a man hath prouyded all
thinges necessary for his house,
and for his household, expedient it is
for him to knowe, howe he should
exercise him selfe both bodily and
ghostlye: For there is no catholicke
or christen man liuing, but he is bound
in conscience to be more cyrcumspec-
ter

ter about the wealth of his soule, than
the health of his body.

Our sauoure Iesus Christe sayeth,
what shall it profite to man if he get
all the world, & leese himselfe, & bring
himselfe to a detriment. Wherefore
it appeareth that a mā ought to be cir-
cumpect for the helth & wealth of his
soule, for he is bound so to liue, that
nighte & day & at all houres he should
be redy. Than whan he is called for to
departe out of this world, he shoulde
not feare to dye, saying these wordes,
with S. Ambrose. I feare not to dye,
bycause we haue a good God. When
a man hath prouided for his soule and
hath subdued sensuallity, and that
he hath broughte himselfe in a trade
or a vsage of a ghostelye or a Ca-
tholicke lyuing, in obseruing the
commaundementes of God. Than he
must study to rule & to gouerne them,
the which be in his householde or vi-
der his custody or danyngon, to see
that

that they be not ydle. For King Hen-
rye the eight said whan he was yong,
ydlenes is chiefe masters of vices all.
And also the head of a house must o-
uer see that they which be vnder his
tutition serue God the holye Dayes as
Dylligently, yea, and more dilligentlier
than to Doe their woorke the feryall
Dayes, refrayning them from vyce
and sinne, compelling them to obserue
the commaundementes of God, specy-
ally to punishe swearers, for in all the
world, there is not such odyble swea-
ring as is vbled in England, special-
ly amongst youth and children, which
is a detestable thing to heare it, and
no man doeth goe about to punishe it.
Such thinges reformed, than maye
an housholder be glad, not ceasing to
instruct them the which be ignorant,
but also he must continue in shewing
good example of lyuing, than maye
he reioyce in God and be mery, the
which myrth and reioysing, doe leng-
then

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then a mannes lyfe and doeth expell
sicknesse.

The. viij. Chapter doth shew how
a man should order himselfe in
sleepe and watch, and in
wearing his
apparell.

 **W**han a man hath excer-
cysed him selfe in the
daye time, as is rehear-
sed, he may sleepe sound-
lye and surely in God,
what chaunce soeuer
doe fortune in the night. Moderate
sleepe is most prayled, for it doth make
perfect digestyon, it doth nourish the
blood, and doeth qualify the heate of
the liuer, it doeth acuate, quicken, and
refresheth the memory, it doth restore
nature, and doeth quiet all the hu-
mours and pulses in man, and doth
anymate and doth comforte all the
naturall

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naturall and animall and spirituall powers of man. and such moderate sleepe is acceptable in the sight of God, the premisses in the aforesayde chapter obserued and kepte: And contrariely, immoderate sleepe and sluggishnes doth humecte and maketh lighte the brayne it doth ingender reuome and Impostumes, it is euill for the pallsie, whether it be vniuersall or particular, it is euill for the falling sicknesses, called Epilencia, Analencia, and cathalencia, appolesia, soda, with all other infirmities in the heade, for it induceth and causeth obliuiousnesse for it doeth hynder and lette muche the memorie and the quicknesse of wytte. And shortly to conclude it, doth perturb the naturall, and anymall, and spirituall powers of man. And specially it doeth instigate and leade a man to sinne, and doeth induce and inferre breuity of life, and detestablie it displeaseth God. Oure Lorde Iesu Christ

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Christ did not onely bid or commaund
hys Discyples to watche, but dyd a-
nimate them and all other so to doe,
saying: I saye not onely to you watch
but to all men I saye watche, and
to Peter he sayd, mightest not thou
one houre watche with me. Although
these holy Scriptures wyth many o-
ther mo, the which I might allege
for mee, although they be not great-
lye referred to this sence, yet it maye
stand here with my purpose and mat-
ter without reprehension. These mat-
ters here nede not greatly to be reher-
sed, wherfore I do returne to my pur-
pose, & doe say that the moderation of
 sleepe, should be measured according
to the naturall complection of man,
and in any wise to have a respecte to
the strength and the debility to age
and youth, and to sicknesse and health
of man. Firste, as concerning the na-
turall complection of man. San-
guine and collicke men seven hores
of

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of sleepe is sufficient for them. And now considering the imbecillity and weakenes of nature, a flumaticke man may sleepe .ix. houres or more. Melancholick men maye take their pleasure, for they be the receptacle and the dregges of al the other humoures. Secondly youth and age would haue temperaunce in sleeping.

Thirdly strength may suffer a bronte, in watche, the which debility and weakenesse cannot, as I wil show by a familiar example. There were two men sate at the dice together a daye and a night and more, the weake man sayd to him, I can play no longer.

The strong man sayd to him. I ye on thee bench whistler, wilt thou start away now. The weake man to satisfie the strong mans mind, appetite, and desire, playeth with his fellow, thorough the which he doeth kill himselfe.

The strong man doeth him selfe little pleasure, all thinges considered the

the which I do : passe ouer. wherfore
I will returne to the sick man , whi-
che may sleepe at all times when that
he may get it , but if he may sleepe at
any time beste, it is for him to refrayne
from sleepe in the daye , and to take
his naturall rest at night , whan all
thinges is or should be at rest & peace,
but he must doe as his infirmity wyll
permit and suffer . whole men of
what age or complection soeuer they
be of, should take their naturall reste
and sleepe in the nighte, and to eschew
meridiall sleepe . But and neede shall
compell a man to sleepe after his meat
let him make a pause , and then let
him stand and leane and slepe against
a cubbord, or else let him sit vprighte
in a chayre and sleepe. Sleeping after
a full stomack doeth ingender dyuers
infirmities, it doth hurte the Splene,
it relaxeth the sinewes, it doth ingen-
der the droplies and the goutte , and
doth make a man looke euill coloured.

C. j.

Beware

Be ware of veneryous actes befoze
the fyrst sleepe, and specially be ware
of such thinges after dynner, or after
a full stomacke, for it doeth ingender
the crampe and the gowte, and other
dyspleasures. To bedwarde be you
mery, or haue a mery companie about
you, so that to bedwarde no anger,
nor heauynes, sorow nor pensyfulnesse
doe trouble or disquyet you. To bed-
warde, and also in the mornyng vse
to haue a fyre in your chamber to wast
and consume the euill vapoures with-
in the chamber, for the breath of man
may putrify the aire within the cham-
ber: ¶ I doe aduertise you not to stande
nor to sytte by the fyre, but stande or
sit a good way of from the fyre, taking
the flauour of it, for fyre doeth aryfie
and doeth drye vp a mannes bloude,
and both make sterke the sinewes and
iointes of man. In the nyghte let the
wyndowes of your house, speciall ye
of your chamber be closed. When you
be

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be in your bedde, lye a little whyle on
your left syde, and sleepe on your right
side. And whan you doe wake of your
fyrst sleepe, make water, if you feele
your bladder charged, & than sleepe on
the left syde, and looke as oft as you
doe wake, so oft turne your selfe in the
bedde from one syde to the other. To
sleepe grouelling vppon the stomacke
and belly is not good, onelesse the sto-
macke be slowe and of yll dygestion,
but better it is to laye your hande, or
your bedfelowes hand ouer your sto-
macke, than to lye grouellyng. To
sleepe on the back vpright, is vtterlye
to be abhorred, when that you do slepe
let not your neck, neyther your shoul-
ders, neither your hands nor feete, nor
no other place of your bodye lye bare
vndiscovered. Sleepe not wyth an
empty stomacke, nor sleepe not after
that you haue eatē meate one houre or
two after. In your bed lye with your
heade somewhat highe, leaste that the

C.ij. meate

meate which is in your stomacke,
thorow eructuacions or, some other
cause ascend to the orife of y^e stomacke.
Let your nightcap be of scarlet, and
this I doe aduertise you, to cause to
be made a good thicke quylte of cot-
ten, or else of pure flockes, or of cleane
wooll, and let the couering of it be of
whyte fustyan, and laye it on the se-
therbed that you doe lye on, and in
your bed lye not to whote nor to colde,
but in atemperance. Olde ancient
Doctors of Physick sayth, viij. houres
of sleepe in sommer, and .ix. in wynter,
is sufficient for any man, but I doe
thynke that sleepe ought to be taken
as the correction of man is. Whan
you doe rise in the morning, rise with
mirth and remember God. Let your
hosen be brushed within and without,
and flauer the inside of them agaynste
the fyre, vse linnen sockes, or linnen
hosen nexte your legges, whan you be
out of your bedde stretch forth your
leggs

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legs and armes, & your body, coughe
and spit and then go to your stoole to
make your egestion, and exonerate
your selfe at all tymes, that nature
would expell. For if you doe make any
restriction in keeping your egestion,
or your byrne, or ventositie, it maye
put you to displeasure, in breeding dy-
uers infyrmities. After you haue eua-
cuated your bodye, and trussed your
poyntes, keyme your heade oft, and so
do dyuers times in the day. And wash
your hands and wryests, your face and
eyes, and your teeth with cold water,
and after that you be aparelled, walke
in your Garden or Parke, a thousand
pace or two. And than great and noble
men do vse to go to the Church, and o-
ther men that cannot doe so, but must
apply their businesse, doth serue God
with some prayers, turndryng thanks
to hym for hys manyfolde goodnesse,
with askyng mercye for theyr offen-
ces. And before you go to your refection

on moderately exercise your body with
 some labour, or playing at the tennis,
 or casting a bowle, or paſſing weights
 or plummetts of leade in your handes,
 or ſome other thynges to open your
 poores, & to augment naturall heate.
 At dinner and ſupper uſe not to drinke
 ſundry drinckes, and eate not of diuers
 meates: but feede of two or thre dy-
 ſhes at the moſt. After that you haue
 dyned and ſupt, labour not by and by
 after, but make a pauſe ſitting or ſtan-
 dyng byright the ſpace of an hower
 or more wyth ſome paſtyme, drynke
 not muche after dynner. At your ſup-
 per, uſe lyghte meates of dygeſtion,
 and refrayne from groſe meates, goe
 not to bed with a full nor an emptye
 ſtomack. And after your ſupper make
 a pauſe or you goe to bedde, and go to
 bed as I ſayde with myrth. Further-
 more as concerning your apparell. In
 wynter next your ſhyrte, uſe you to
 weare a peticote of ſcarlet, your do-
 ble

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blet vse at pleasure: But I doe aduertise you to line your Jacket vnder this fashion or maner. Vse you fyneskins of whyte Lambe and blacke Lambe. And let your skinner cut both y^e sortes of the skinner in small peeces triangle wyse, like halfe a quarell of a glasse wyndowe. And then sewe together a whyte peece and a black, like a whole quarell of a glasse wyndowe: and so sew by together quarell wyse, as much as will line your Jacket, this furre for holsonnesse is prayled aboue sables, or any other fur. Your exteryall apparel vse according to your honour. In sommer vse to were a skarlet peti-cote made of stamel, or lynse wolfe. In winter and sommer kepe not your hed to hote nor binde it to strayte, keepe euer your necke warme. In sommer kepe your neck & face from the sunne, vse to weare Gloues made of Gorse skyn, perfumed with Amber degrece. And beware in standing or lying on y^e ground

ground in the reflection of the sonne,
 but be mouable. If thou shalte com-
 mon or talke with any man, stand not
 still in one place, if it be vpon the bare
 ground, or grasse, or stones, but be mo-
 uable in such places. Stande nor sit
 vpon no stone or stonys: Stand nor sit
 long bare hed vnder a vaute of stone.
 Also beware that you do not lie in old
 chambers which be not occupied, spe-
 ciall ye such Chambers as Wile and
 Rattes & Snayles resorteth vnto: lye
 not in such Chambers, the which be
 depriued clene from the sonne, and o-
 pen ayre, nor lye in no lowe Chamber,
 except it be boarded. Beware that you
 take no cold on your feete and legges.

And of all weather, beware that
 you doe not ryde nor go in
 great and impious
 wyndes.



The .ix. Chapter doth shewe, that
replexion or surfetyng, doth much
harme to nature. And that ab-
stinence is the chiefeſt me-
dions of all me-
dions.

Galen declaring Ippocrates ſentence
vpon eating to much meate, ſayth :
More meate then accordeth with na-
ture, is named replexion or a ſurfet.
Replexion or a ſurfet is taken as well
by gurgitations or to much drinking,
as it is taken by epulation of eating of
crude meate, or eating of more meate
than doeth ſuffice or can be truly dy-
geſted. Or elſe replexion or a ſurfet is,
when the ſtomack is forced or ſtuffed,
or repleted with to much drink & meate
that the lyuer which is the fyre vnder
the potte is ſuppreſſed, that he can not
naturallie nor truly decoct, or dy-
geſt the ſuperabundance of meate
and

and drinke, the which is in the pot or stomacke: Wherefore diuers times these impedimentes doth follow.

The tongue is depriued of his office to speake, the wittes or senses be dull, and obnebulated from reason, slouth and sluggishnesse consequentye followeth. The appetite is withdrawne, the head is light and doeth ake, and full of fantasies, and dyuers times some be so soppyted, & the malte worme playeth the deuill so faste in the head, that all the world runneth rounde about on wheeles, then doeth the principal members, and the officiall members doth fayle of their strength. Yet the pulses be full of agylte. Such replexion, specially suche gurgytacions doeth ingender diuers infyrmities, thorow the which breuyte and shortnesse of life doth follow. For the wyse man sayth that surfets doe kill many men, and temperance doth prolong the life. And also it is written

Eccle-

Eccle. xxxvij. That there doth dye many mo by surfete, thā there doth by the sword, for as I sayde, surfeting ingendreth many infirmities, as the droples, y govotes, leprozed, sawffleme, and pynples in the face, vehemente impressions, vndigest humoures, opilacions, feuers, & putrifactions. And also it doth perturbate the heade, the eyes, the tonge, and the stomack, with many other infirmities. For Galen sayeth ouermuch replecion or surfeting, causeth strangulation and sodayn death, for as I sayd the stomack is so inforced, and the liuer is so sore oppressed, that naturall heate and the powers be extincted, wherefore abstinence for this matter is the moste best and the perfitest medison that can be. And in no wise eate no meate vnto the time the stomacke be euacuated of all euill humoures by vomite or o-
ther conuenient wayes, for else crude and rawe humours vndigested wyll multiply

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multiply in the body, to the Detriment of man. Two meales a daye is sufficient for a restle man. And a labourer maye eat three tymes a daye. And he that doth eat offer, lyueth a beastlye lyfe. And he that doth eat more than once in a daye, I aduertise him that the fyrst refection or meale be dygested or that he doe eat the seconde refection or meale. For there is nothing more hurtfull for mannes body, than to eat meate vpon meate vndigested. For the last refection or meale, wyll let the digestion of the fyrst refection or meale. Also sundrye meates of dyuers operacions eaten at one refection or meale, is not lawdable, nor it is not good to syt long at dinner and supper. An hower is sufficient to syt at dynner: and not so long at supper. Englande hath an euill vse in sytting long at dynner and at Supper. And Englyshe men hath an euill vse, for at the beginning at Dynner and Supper

per he will feede on grose meates. And the best meates the which be holosome and nutrytyue and lyght of dygestion is kept for seruauntes, for when the good meate doeth come to the table, thorough feeding vpon grosse meate, the appetite is extinct, when the good meat doth come to the table, but mans minde is so auidious, although he haue eaten ynough, when he seeth better meate come before him agaynst his appetite, he wil eate wherupon do come replexion and surfets.

Che.x. Chapter, treateth of all manner of Drinckes, as of water, of wine of ale, of beere, of cider, of meade, of Metheglyn and of whay.

Alter is one of the.iiij. elementes, of the whith dyuers lycoures, or Drinckes for mans sustenannce bee made of. Taking their

their oꝝgynall and substance of it as
Ale, Beere, Meade, and Metheglyn.
Water is not hole some soole by it selfe
foꝝ an Englishe man : consyderinge
the contrary vslage, which is not con-
currant with nature. Water is colde,
flowe, and slack of dygestyon. The
best water is raine water, so be it that
it be cleane and purely taken. Nexte
to it is running water the which doth
swiftly ronne from the East into the
West vpon stones oꝝ pybbles. The
thyꝛde water to be praysed is ryuer oꝝ
brooke water, the which is cleare run-
ning on pybbles and grauell.

Standing waters the which be re-
freshed, with a fresh spring, is com-
mendable. But standing waters and
well waters, to the which the sunne
hath no reflection. Although they be
lyghter then other running waters
be: yet they be not commendable. And
let euery man beware of all waters
the which be standing and be putry-
fied

fyled with froth, Docknet, and mudde.
 If or if they bake or brew or dresse meat
 with it, it shall ingender many infyr-
 mities. The water the which euery
 man ought to dresse his meate with-
 all, or shall vse baking or bryng, let
 it be running, and put it in Vesselles
 that it may stand there two or three
 howres or it be occupped. Than
 strayne the vpper parte, that thoroowe
 a thicke linnen cloth, and caste the in-
 feryall parte away. If any man doe
 vse to drinke water with wine, lette
 it be purely strayned, and than see the
 it, and after it be colde, let him put it
 to his wine, but better it is to drinke
 with wyne stilled waters, specially
 the water of strawberies, or the wa-
 ter of Buglosse, or the water of Bo-
 rage, or the water of Endiue, or the
 water of Cycory, or the waters of sou-
 thystel, & Dandelion, & if any man be
 combred with the stone, or doth burne
 in the pudibunde places, vse to drynke
 with

with white wine, the water of hares
and the water of milke. Loke for this
water in a booke of my making, na-
med the Breuiary of health.

Wine.

All maner wines be made of Grapes, except Ralspise, the which is made of a berry. Chose your wine after this sort, it must be fine, fayre, and cleare to the eye, it must be fragraunt and redolent, hauing a good odoure and flavour in the nose, it must spynckle in the cup when it is drawen, or put out of the pottle into the cuppe, it must be colde and pleasaunt in the mouth, and it must be strong and subtile of substance: And then moderatlye dronken, it doth acuate and doth quicken a mannes wittes, it doeth comforte the heart, it doth scour the liuer, specially if it be white wine, it doeth reioyce all the powers of man, and doth nourish them, it doeth ingender good blood, it doth comforte and doth nourish

norishe the brayne and all the bodye,
and it resoluerh fleume, it ingendreth
heare, and it is good against heaumes
and pensyfulnesse, it is full of agylite,
wherefore it is medifonable, specyally
whyte wyne, for it doth mundaye and
cleuse woundes and sores. Further-
more the better the wyne is, the bet-
ter humours it doth ingender. Wyne
muste not be to newe nor to olde, but
hyghe wines, as Rhalmeley maye be
kept long. And bycause wyne is full
of fumosyte, it is good therefore to a-
lay it with water hygh and hote.

Wynes of operation doth comforte
olde men and women, but there is no
wyne good for chyldren and maydens.
For in hyghe Almayne, there is no
mayde shall drynke no wyne, but still
she shall drinke water, vnto the tyme
she be married. The vsuall drinke there
and in other hyghe Countreyes for
youth is fountayne water, for in eue-
rie towne is a fountayne or a shalowe

well to the which all people that be
 yong and seruantes, hath a conflu-
 ence and a recourse to drynke. Meane
 wynges as wynges of Gascony, French
 wynges, and specially Raynyshe wyne
 that is fyned, is good wyth meate,
 specially Claret wyne. It is not good
 to drynke neyther wyne nor ale before
 a man doth eate some what, although
 there be olde fantasticall sayinges to
 the contrary. Also these hote wynges,
 as Haimesley, wyne Corse, wyne
 Greke Romanycke, Romney, Sacke,
 Alygant, Bastard, Tyre, Olay, Mus-
 cadell, Capricke, Tynt, Roberdany,
 wyth other hote wynges, be not good
 to drynke with meate, but after meate
 and with Oysters, wyth Saledes,
 with fruite a draboghte or two maye
 be suffered. Olde men maye drynke
 as I sayde highe wynges at their plea-
 sure. Furthermore all sweete wynges
 and grosse wynges, doeth make a man
 fatte.

Cale

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¶ Ale.

Ale is made of Malte and water, and they the which doe put any other thyng to Ale than is rehearsed, except pest, barme, or goddes good, doth sophysticall there Ale. Ale for an Englyshe man is a naturall Drynke. Ale muste haue these properties, it muste be freshe and cleere, it muste not be ropp, nor smoky, nor it muste haue no wefte nor tayle. Ale shoulde not be Dronke vnder fīue daies olde. Newale is vnholosome for ail men. And sowre Ale, and dead Ale, and Ale the which doth stande a tylte is good for no man. Barly Malte maketh better Ale then Oten malte or any other corne doth: it doth ingender grosse humours: but it maketh a man strong.

¶ Beere.

Beere is made of malte, of hoppes, and water. It is a naturall Drynke for a Dutche man. And now of late dayes it is muche vsed in Englarde,

to the Detriment of manye Englyshe men specyally it kylleth them y^e which be troubled with the Colycke and the stone, and the strayne colyon, for the Drynke is a colde Drynke, yet it doth make a man fatte, and doth inflate the belly, as it doth appeare by the Dutch mens faces and bellies. If the beere be well serued and be fyred, and not newe, it doth qualifye the heate of the lyuer.

Cyder.

Cyder is made of the iuyce of Peares, or the iuyce of apples: and other whyle, Cyder is made of bothe, but the best Cyder is made of cleene peares the which be dulcet: but the beste is not praysed in Physicke, for Cyder is colde of operacion, and is full of ventosityte. Wherefore it doth ingender euill humours, & doth swage to muche the naturall heate of man, and doth let dygestion, and doth hurte the stomacke, but they the whiche be vsed to

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it; if it be drunke in haruest, it doth little harme.

C Meade.

Meade is made of honey and water boyled both together: if it be fyned and pure: it preserveth health, but it is not good for them the whiche haue the Illack or the colick.

C Meatheglin.

Meatheglin is made of honey & water and hearbs boyled and soden together, if it be fyned and stale, it is better in the regyment of helth than Meade.

C Whay.

Whay if it be well ordred, specially that whay the which doeth come of butter, is a temperate drinke, and is moyste. And it doth nourishe, it doth cleanse the brest, and doth purge red colour, and good for sauffleme faces.

C Poset ale.

Poset ale is made with hote mylke and colde ale, it is a temperate drinke, and is good for a horte lyuer, and

for hote feuers, specially if cold herbes
be sodden in it.

Coyte.

Coyte is a drinke made of water,
in the which is layde a sowre and a
salte leuen three or foure houres, than
it is dronke, it is a vsuall drynk in Pic-
kardie, in flauders, in Holande, in
Brabant, and Selond.

To speake of Alptisone, or of Ori-
mell, or of Aqua vite, or of Apocras.
I do passe over at thys tyme, for I doe
make mention of it in the Breuiarie
of health.

CThe. xj. Chapter, treateth of
Breade.

AUycen sayth, that breade made of
wheate maketh a man fat, special-
lye when the breade is made of newe
wheate, and it doth set a man in tem-
perance. Breade made of fyne flower
without lauen, is slowe of digestion,
but

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but it doth nourishe much, if it be truly ordred and well baken. When the bread is leauened, it is sone digested, as some olde Authoys sayth. But these dayes is prooued the contrarie by the stomackes of men, for leauen is heavy and ponderous. Breade hauing to much brand in it, is not lawdable. In Rome and other high countreys, their loanes of bread be little bigger then a walnut, and many little loanes be ioyned together, the which doth serue for great men, and it is saffroned, I praise it not, I doe loue manchet bread. And great loanes the which be well moulded and thorow baken, the brande abstracted and abiected, & that is good for all ages.

¶ Bread made of Mestlyng
or of Rye.

Mestlyng breade is made halfe of wheate, and halfe of Rye. And there is also Mestlyng made halfe of Rye and halfe of Barly. And euyl people
wyl

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wyll put wheate and Barly together. Bread made of these aforesaid graine or cornes, thus potched togyther, may fyll the gutte, but it shall neuer doe good to man, no more then horsebread, or breade made of beanes and peason shall doe. How be it, this matter doeth go muche by the education or the bringing vp of the people, the which haue beene nourished, or nutryfied wyth suche breade. I doe speake nowe in Barlyes or Maltes parte to be eaten and also dronken, I suppose it is much for one grayne, for Barlye doth iugender coide humours: and Peason and Beanes, and the substaunce comming from them, repleateth a manne with ventositye. But if a man haue a luste or a sensuall appetite to eate and drinke of a grayne besyde Malte or Barlye, let hym eate and drinke of it the which maye be made of Otes, for haucer cakes in Scotlande is many a good Lorde and Lordes dishe, and if
it

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it wyll make good hauer Cakes, consequently it will make good Drinke or euyl, euery thing as it is handled. for it is a common Proverbe. God maye send a man good mate, but the deuill maye sende an euill cooke to Destroye it: wherefore gentle Bakers, sophisticate not your breade made of pure wheate, if you doe, where euill Ale-brewers and Alewynes, for their euill brewing and euyl measure, shoulde clacke and ryng their Tankerdes at Dym mylles Dale, I would you shoulde shake out the remnant of your sacks, standing in the Tennes by to the hard churne, and three ynches aboue, that when you doe come out of the water, you might shake your eares, as a Daniell that verilye cometh out of the water. Gentle Bakers make good bread, for good bread doth comfort, comforte, and stablishe a mans harte, besyde the propertyes rehearsed. Hot breade is vnholysome for anye man, for

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it doth lie in the stomack like a sponge, hausting vndercoct humours. Yet the smell of newe bread is comfortable to the heade, and to the hart.

Sodden bread, as Symnelles, and Cracknelles, and breade baken vppon a stone, or vppon yron, and bread that Saffron is in, is not laudable.

Burnt bread and hard crustes and pasty crustes, doth ingender collicke and dust, and Melancholye humours. Wherefore chippe the vpper crustes of your breade. And who so doth vse to eate the second crust after meat, it maketh a man leane. And so doth wheate breade, the which is full of brande.

Breade the which is nutritiue and praysted in phisicke, shoulde haue these properties. First, it must not be newe but a daye and a nyght olde, nor it is not good, when it is past foure or fife dayes olde, except the loaves be great, nor it must not be mouldy nor musty, it must be well moulded, it must be thoro-
rowe

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rowe bakte, it must be lyghte and not heauy, and it must be temperately salted. Olde breade, or stale breade doth dry by the bloude or naturall moyst of man, and it doeth ingender euill humours, & is euill and tard of digestion: wherfore there is no surfet so euill, as the surfet of eating of euill bread.

The. xij. Chapter treateth of Potage, of Sewe, of Stewpottes, of Grewel, of fymenty, of Dease potage, of Almon mylke, of Ryce potage, of Cawdelles, of Cullesles, and of other Brothes.

ALl manner of lyquide thinges, as Potage, sew, and all other brothes doeth repleate a man that eateth them with wantosity. Potage is not so much vled in all Christendome, as it is vled in Englad. Potage is made of the lycoure, in the whiche fleshe

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is sod in, with putting to, chopped
herbes, and Waternele and salt. The
herbes, with the which potage is made
with all, if they be pure, good, and
cleane, not worme eaten, nor infected
with the corrupte ayre discendinge
vpon them, doth comforte many men,
the ventosity notwithstanding. But
for as much, as dyuers times, many
partes of Englande is infected wth
the pestilence thorow the corruptyon
of the ayre, the which doth infecte the
herbes. In such times it is not good
to make potage nor to eate no potage.
In certayne places beyond sea, where
as I haue trauayled in, in the Pestil-
lence time a generall commaundment
hath bene sent from the superiority, to
the communalty, that no man shoulde
eate herbes in such infectious times.

CS. we and Stewpots

CS. we and Stewpots, and Gre-
wel made wth hore-mell, in all the whi-
ch, no herbes be put in; can doe little

DyC

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Dyspleasure, except it doeth replete a man with venosity, but it relaxeth the belly.

Czymenty.

Czymenty is made of wheate, and milke, in the which if fleshe be sodden to eat it, it is not commendable, for it is harde of dygestion. But when it is digested, it doth nourish and it doth strengthen a man.

CPease potage, and beane potage.

Pease potage and beane potage, doth replete a man with ventosity.

Pease potage, is better than beane potage, for it is soner dygested, and lesse of ventosity, they both be abstergent and do cleanse the body. They be corruptent of nutriment. But beane potage doth increase grosse humours.

CAlmon mylke and Ryce potage.

Almon mylke and Ryce potage. Almons be hote and moyst. It doth corrupt

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forte the brest, and it doth mollyfy the belly, & prouoketh vyne. Ryce potage made with Almon mylke doth restore and doth comforte nature.

Calle byues, Cawdelles, and Cullesles.

Alle byues, Cawdelles, & Cullesles, for weake men and fell stomackes, the which cannot eate solydate meate is suffred. But Cawdelles made wyth hemplseed, & cullesles made of shrimps doth comforte blood and nature.

Hony soppes and other brothes.

Hony soppes and other brothes, of what kinde or substance soeuer they be made of, they doe ingender ventosity. Wherefore they be not good nor hollesome for the Colick, nor Flyacke, nor other inflature impedimentes, or syckneses, specially if hony bee in it. The sayings of Plynie, Gallene, Auyzen, with other authoys notwithstanding, for in these dayes experyence teacheth contrary to theire sayings and

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and wytyng. For although the nature of man be not altred, yet it is weaker and nothing so strong nowe, as when they lyued. &c.

CThe. xiiij. Chapter treateth of white meate, as of Egges, Butter, Cheese, Mylke, Creame, &c.

IN England there is no egges vled to be eaten, but Henne Egges, wherefore I wyll fyrst wyte and pertracte of Hen egges, the yolkes of Hen egges be cordyalles, for it is temporately hote. The whyte of an egge is viscus, and cold and flacke of dygestion. And doeth not ingender good blood, wherefore whosoever that will eate an Henne egge, let the egge be new and roste him reare and rate him, or else poche him, for poached egges be best at night, and new reare rosted egges be good in the morning, so

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So be it they be tyred with a little salte,
and suger, that they be nutryue. In
Turkye and other highe Chrystyan
landes anered to it, vse to seeth two or
thre busshels of egges together harde
and pul of the shelles, sowse them and
keepe them to eate at all tymes. But
harde egges be slow and slacke of dy-
gestion, and doeth nutrifye the body
grossely. Rosted egges be better then
sodden, fryed egges be nought. Ducke
egges & geese egges I doe not prayse.

But Fesauite egges and Watry-
thes egges, Whyllick singulerly doeth
prayse.

Butter.

Butter is made of creame, & is moyst
of operacion, it is good to eate in the
morning before other meates. French
men wil eate it after meate. But
eaten with other meates, it doeth not
onely nourishe, but it is good for the
bresta and lunges, and also it doth re-
laxe and molifye the belly: Dutch men
doth

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doth eate it at all tymes in the daye,
the whiche I dyd not prayse, when I
did dwell amongs them, consydering
that Butter is vncryous, and every
thyng that is vncryous, is noysome
to the stomacke, for as much as it ma-
keth lubryfactiō. And also every thing
that is vncryous, that is to saye, but-
terilke, Oyle, Grease, or fattede, doeth
swimme aboue in the brinckes of the
stomacke, as the farnesse doeth swim
aboue in a boyling Potte, the excesse
of such nauotation or supersyce wyll
ascende to the oryfe of the stomacke,
and doth make eructuacions. Where-
fore eatyng of much butter at one re-
fection is not commendable, nor it is
not good for them the which be in any
ague or feuer, for the vinctuosyte of it
doeth augment the heate of the lyuer.
A litle porcyon is good for every man
in the morning, if it be newe made.

¶ Cheese.

Cheese is made of mylke, yet there

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is

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is foure sortes of Cheese, which is to say grene cheese, soft cheese, hard cheese or spermyse. Grene cheese is not called grene by the reason of colour, but for the newnesse of it, for the whey is not halfe pressed out of it, & in operation it is colde and moyst. Soft cheese not to new nor to olde is best, for in operation it is hote and moyste. Harde cheese is hote and dry, and euil to digest. Spermyse is a Cheese the which is made with curddes, and with the iuyce of hearbes, to tell the nature of it I cannot, considering that euery mylkewife maye put manye iuyces of hearbes of sundry operacion and vertue, one not agreeing with another. But and if they did knowe what they did gumble togyther without true compounding. And I knowing the hearbes, than I coulde tell the operation of spermyse cheese. Yet beside these foure natures of cheese, there is a cheese called a Irweue cheese, the which if it be well

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Well ordered, doth passe all other cheeses none exceſſe taken. But take the best cheeſe of all theſe reherſed, if a little do good and pleaſure, the ouerplus doth ingender groſſe humours, for it is hard of dygeſtion, it maketh a man coſtiue and is not good for the ſtone. Cheeſe that is good ought not to be too hard nor too ſoft, but betwixte both, it ſhoulde not be tough nor brittle, it ought not to be ſweete nor ſowre, nor tarte, nor too ſalt, nor too freſhe, it muſt be of good ſauour and tallage, nor full of eyes, nor mytes, nor magottes, yet in high Almayne, the cheeſe the which is full of magottes, is called there the beſte cheeſe, & they will eate the great magottes, as faſt as we do eate comfettes.

¶ Mylke.

¶ Mylke of a woman, and the mylke of a Goate is a good reſtoratyue.

Wherefore theſe mylkes be good for them that bee in a conſumption, & for

C.ij. the

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the great temperance the which is in them, it doth nourishe much.

Cowes mylke and Ewes mylke, so be it the beastes be yong and doe go in good pasture, the mylke is nutryptue and doeth humect and moysteth the members, and doth mundify & cleise the entrayles, and doth alleuyate and mytigate the paine of the lunges, and the bzeast, but it is not good for them the which haue gurgulations in the belly, nor it is not all the beste for sanguine men: but it is very good for melancoly men, and for olde men & chyl- dzen, specially if it be sodden, adding to it a little suger.

¶ Creyme.

Creyme the which doth not stande long on the Mylke, and soden with a lyttle suger is nourishyng. Clowted creyme and rawe creyme put together, is eaten more for a sensuall appetite than for any good nourishment. Rawe creyme vndercocted, eatē wyth straw- beryes,

beryes, or hurtles is a rurall mannes banket. I haue knowne such bankets hath put men in ieopardy of their liues

Almon butter.

Almon butter made wyth fyne suger and good Rosewater, and eaten wyth the flowers of many vyolets, is a commendable dyshe, speciall ye in Lent whan the Vyolets be fragrant, it reioyceth the hart, it doeth comfort the brayne, and doth qualyfie the heate of the lyuer.

Beane butter.

Beane butter is vsed much in Lent in Dyuers countreyes. It is good for Blowmen to fylle the panche, it doeth ingender grosse humours and doth replete a man with ventositie.

The.xiiii.Chapter treateth
of Fyshe.

Of all Nations and Countreyes
Englande is best serued of Fyshe,
not onely of all maner of Sea Fyshe,
E.iiij. but

but also of freshe water fylshe, and of all maner of sortes of salt fylshes.

CSea fylshe.

Fylshes of the sea the which haue scales or manye fynnes, be more holso- mer than the freshe water fylshe, the whych be in standyng waters. The older a fylshe is, so much he is the bet- ter, so be it that the fylshe be softe and not solydate. If the fylshe be fast and solydate, the yonger the fylshe is, the better it is to dygest, but thys is to vn- derstande, that if the fylshe be neuer so solydate, it muste haue age, but not o- uergrowne, except it be a yong Dor- pesse, the which kinde of fylshe is ney- ther prayled in the olde testament, nor in phisick.

CFreshe water fylshe.

The fylshe the which is in ryuers and brookes, be more holesome than they the which be in pooles, pondeges, or moates, or any other standyng wa- ters, for they doeth labour and doeth
scour

scoure themselves. Fyshe the which ly-
ueth and doeth feede on the mudde or
else doe feede in the fenne or mooryshe
grounde, doth sauour of the mudde,
whiche is not so good as the Fyshe
that feedeth & doth scoure themselues
on the stones, or grauell, or sande.

¶ Salt fyles.

Salt fyles the which be powdred
and salted with salt, be not greatly to
be prayled, specially if a man do make
his whole refectiō with it, the quali-
tie doeth not hurte, but the quantitie,
specially such salt fyles, as wil cleane
to the fyngers, when a man doth eate
it. And the skinne of fyles be vtterly
to be abhorred, for it doeth ingender
viscus fleume and collour aduste. All
maner of fyle is colde of nature, and
doeth ingender fleume, it doeth little
nourishe. Fyshe and fleshe ought not to
be eaten together at one meale.

**¶ The. xv. Chapter treateth of wyld
fowle, and tame fowle :
and byrdes.**

Of all wyld fowle, the fesaunt is
most best. Although a Partriche
of all fowles is sonest digested. wher-
fore it is a restorative meate, & doth cō-
fort the braine & the stomack, and doth
augment carnall lust. A woodcock is a
meate of good temperance. Quayles &
Plouers, & Lapwings doth nourishe
but little, for they doeth ingender me-
lancoly humours. Yong turtle Doues
doth ingender good blood. A Crane is
harde of digestion and doth ingender
euill bloud. A yong Hernefew is lygh-
ter of dygestion than a Crane. A Bus-
tarde well killed and ordred, is a nu-
trytiue meate. A Byttour is not so
harde of dygestion, as is an Herne-
few. A Shoueler is lighter of dygesti-
on than a Byttour. All these be noy-
full,

full, except they be well ordered & dressed. A fesaunt henne, a Hoore cocke, and a Hoore henne, except they do lyt abroad they be nutrytyue. All maner of wyde fowle, the which lyueth by the water, they be of discommendable nourishment.

**Of tame or domesticall
fowle.**

Of all tame fowle, a Capon is most best, for it is nutrytyue, and is soone dygested. A henne in wynter is good, and nutrytyue, and so be chickens in sommer, specially cockrels and polets, the which be vntroden, the fleshe of a Cocke is harde of digestion, but the broth or a gelly made of a Cocke is restorative. Pigeons be good for colorycke and Melancolycke men. Goose fleshe and Ducke fleshe is not praysed except it be a yong greene goose.

Yong Beachyken of halfe a yere of age be praysed. Olde Beacockes be harde of dygestion.

¶ Of byrdes.

All maner of small byrdes, be good and lyght of dygestion, except Sparrowes which be harde of dygestion. Tyrnoses, Colmoses, and Wrens, the which doth eate spyders and poyson, be not comendable. Of all small byrds the Larke is best, then is prayled the black byrd and the Thrushes. Ralis and Ilaack prayleth yonge Stares, but I do thinke because they be bitter in eating they should ingender colour.

¶ The .xvi. Chapter treateth of fleshe, of wylde, and tame beastes.

Beefe is a good meat for an english man, so be it the beast bee yonge & that it be not cow flesch for old Beefe and Cowe fleshe doe ingender melancoly and leporous humoures. If it be moderately poudred that the grosse blood by salte may bee exhausted

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exhausted. It doth make an Englishe mā strōg, the educacion of him, with it considered, Martilmas Beefe, which is caled hāged Beefe in the roffe of the smoky house, is not laudable, it maye fil the belly, and cause a man to drinke but it is euil for the stone, and euil of digestion, and maketh no good Juce, if a man haue a pece hanging beside and another in his belly, & the which doth hang by the side, shall doe a man more good, if a shower of raine doe chaunce than that the which is within the belly, the appetite of mans sensuality notwithstanding.

¶ Mutton and Lambe.

Mutton of Rasys and Auerroyes is prayled for a good meate, but Galen doth not laude it, and surely I doe not loue it, considering that there is no beast that is so soone infected, nor there doth happen so greate Murren and sickenesse to any quatryped beast as doth to the sheepe. This notwithstanding,

standing, if the sheepe be brought vp in a good pasture and fat, and doe not flauour of the wooll, it is good for sycke persons, for it doeth ingender good bloude. Lambe fleshe is moyste and flumaticke, wherefore it is not all the beste for olde men, except they be melancoly of complexion, it is not good for flumatycke men to feede to much of it.

¶ Weale.

Weale is a nutryptue meate, and doeth nourishe muche a man, for it is sone digested. Wherebpon many men doth holde opinion, that it is the best fleshe, and the most nutryptue meate that can be for mans sustenance.

¶ Porke, Brawne, Bacon, Pygge.

Where as Galen with other aunciente and approbate Doctoures, doth prayse Porke, I dare not say the contrary agaynst the, but this I am sure of, I did neuer loue it. . And in holys
Scripture

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Scripture it is not praysed, for a swyne
is an unclean beast, and doeth lye vpon
stinking and filthy soyles. And
with stercorus matter, dyuers times
it doth feede, specially in Englande.
Yet hygh Almayne and other highe
countrie (except Spayne and other
countrie annexed to Spayne) doeth
keepe their swyne cleane, and doeth
cause them once or twice a daye to
swynne in great ryuers, like the wa-
ter of Ryne, which is aboue Coleyne:
but Spanyerdes with the other Re-
gyons annexed to them, kepe the swine
more fylthier then Englishe persons
doeth. Furthermore, the Jewe, the
Saracyn, the Turkes, concerning
their politticke witte and learninge
in Physick, hath as much wit, wis-
dome, reason, and knowledge, for the
safytie of their body: as any Christian
man hath. And noble Physitions I
haue known amongst them, yet they
all lacked grace, for as much as they
Doe

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doe not know or knowlege Iesu christ
as the holy Scripture telleth vs and
thē. They loue not porke, nor swynes
flesh, but doth vituperate and abhorre
it, yet for all this, they will eat Ad-
ders, which is a kind of Serpentes,
as well as any other Christyan man
dwelling in Roome, and other highe
countreyes, for Adders fleshe there,
is called fysh of the mountayne, this
notwithstanding Whisicke doeth ap-
probate adders fleshe good to be eaten,
saying it doth make an old man yong,
as it appeareth by a Harte eating an
Adder, maketh him yong agayne.

But Porke doth not so, for if it bee of
an old hogge not cleane kept, it doeth
ingender grosse blood, & doth humecte
to much the stomack, yet if the Porke
bee yong it is nutritiue. Bacon is
good for Carters, and plowmen, the
which be euer labouring in the earth
or dung, but and if they haue the stone
and vse to eat it, they shall sing, woe
be

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be to the pye. Wherefore I Doe say that coloppes and egges is as holosome for them, as a tallo w candell is good for a horse mouth, or a peece of powdred Beefe is good for a blere eyed mare.

Yet sensuall appetite muste haue a swing at all these thinges, notwythstanding, Porke is conuertible to mans fleshe.

¶ Brawne.

Brawne is an vsuall meate in winter amongst Englishmen, it is harde of dygestion. The Brawne of a wyld Boze, is muche more better then the Brawne of a tame Booze, if a man eate neyther of them both, it shal neuer Doe him harne.

¶ Pygges.

Pygges, specially sowepygges, is nutryptue and made in a gelye, it is a restorative, so be it the pygge be fleyed the skin take of, and then stewed with restoratiues, as a Cocke is stewed to make a gely: A yong fatte Pygge in
Phisicke

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phisicke is singularly praysed, if it bee well ordred in the roasting, the skynne not eaten.

¶ Kydde.

Wong kyddes fleshe is praysed aboue all other fleshe, as Auycen, Rasis, and Auerroys sayth, for it is temperate and nutritiue, although it bee somewhat drye. Old kyd is not praysed.

¶ Of wyld beasts fleshe.

I haue gone rounde about christendome, and ouerthwart christendome, and a thousand or two, & more myles oute of Christendome. Yet there is not so much pleasure for Harte and Hynde, Bucke, and Doe, and for Roo Bucke and Doe: as is in England, and although the fleshe bee dispraysed in phisicke. I praye God to sende mee parte of the fleshe to eate, phisick notwithstanding. The oppynion of all olde phisitions was and is that Venyson is not good to eate,
pinci

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principally for two causes. The fyrst cause is, that he the beast doeth lyue in feare, for if he be a good woodman, he shal neuer see no kinde of deere, but at the tenth byt on y^e graspe, or brosing on the tree, but he wyll lyfte vp hys head and looke about him, the which commeth of timorynes, & timorositie doth bring in melancoly humours.

Wherefore Alphyon Suchous sayeth, that venison, which is the second cause doeth ingender colorycke humours, and of truth it doth so: wherefore let them take the skinne, and let me haue the fleshe, I am sure it is a Lordes dyshe: and I am sure it is good for an Englishe man, for it doth animate hym to be as he is, whiche is strong and hardy. But I do aduertysse euery man for all my wordes not to kyll and so to eate of it, except it be lawfullye, for it is a meate for great men.

And great men doz not set so muche by the meate, as they doeth by the pa-

f. j.

stume

Time of kylling of it.

Chares fleshe.

A Hare doeth no harme, nor no displeasure to no man, if the fleshe be not eaten, it maketh a Gentleman good pastyme. And better it is for the houndes or dogges to eate the Hare after they haue kylled it, as I sayde, than man should eate it, for it is not praysed neyther in the olde Testament, neyther in phisicke, for the Byble sayeth, the Hare is an vncleane beast: And Phisicke sayeth Hares fleshe is dyve, & doth ingender melancoly humours.

Conyes fleshe.

Conyes fleshe is good, but Rabettes fleshe is best of all wyde beastes, for it is temperate and doth nourishe, and syngulerly praysed in Physicke. For all thynges the which doth sucke, is nuttryue.

CThe.xvij. Chapter, doth treat of
particuler things, of fylshe
and fleshe.

The

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TH E heades of fylshe, and the fat-
nesse of fylshe, specially of Samort
and Cunge, is not good for them, the
which be dysposed to haue Reroma-
ticke heades. And the heades of Lam-
pyres and Lampyrons, and the string
the which is within them, is not good
to eate. Refrayne from eatyng of the
skynnes of fleshe and fylshe, and bur-
ned meate and brotene meate. For it
doeth engender viscus humours, and
colour, and melancoly: and doth make
opylacions. The braynes of anye beast
is not lawdable, except the brayne of
a kidde, for it is euill of digestion, and
doeth hurte a mans appetite, and the
stomack, for it is colde and moyst, and
viscus. A hote stomacke maye eate it,
but it doeth engender grole humours.
The brayne of a woodcocke, and of a
Snype and such lyke is comestible.
Therefore parte of all maner of beasts
and fowles be more hotter and lygh-
ter of dygestio, than the hinder partes

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be. The marve of all beastes is hotte and moyste, it is nutrytive, if it be well digested, yet it doth mollyfy y^e stomake, and doth take away a mans appetite: wherfore let a man eate peper with it. The bloud of all beastes and foules is not praysed, for it is harde of dygestion. All the inwardes of beastes and of fowles, as the hart, the liuer, the lungs and trypes, and trylibubs, wyth all the intrayles, is harde of dygestion, and doth increse grosse humours. The fatnesse of fleshe is not so much nutritive, as the leanesse of fleshe, it is best when leane & fatte is mixt one with another. The tongues of beasts be hard of dygestion, and of litle nourishment. The stones of a Cockrell, & the stones of other beastes that hath done theyr kynde be nutrytive.

The. xviii. Chapter treateth of rostmeate, of fried meate, of soden or boyled meat, of brypled meat, and of bake meate.

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With vs at Downtpyller and o-
ther Vniuersyties, is vled boyled
meate at Dymner, and roste meate to
supper. Why they should do so, I can-
not tell, vnlesse it be for a consuetude.
For boyled meate is lighter of digesti-
on then roasted meate is.

Boyled meate is hard of dygestion,
and euill for the stone. Fryed meate is
harder of digestion then boyled meat
is, and it doth ingender colour & me-
lancoly. Bake meate, which is called
fleshe that is buried, for it is buryed in
paste, is not praysed in phisick. All ma-
ner of fleshe, the whiche is inclyned
to humydyte should be roasted. And all
fleshe the which is inclyned to drynes,
should be sodde or boyled. Fyshe may
be sodde, roasted, boyled, and baken,
euery one after their kind and vse, and
fashyan of the countrey, as the cooke
and the phisition wil agre and deuise.
For a good cooke is halfe a Phisition.
For the chiefe phisicke (the counsayle

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of a phisicion except) doth come from the kytchin, wherefore the phisicion & the cooke, for sicke men muste consulte together for the preparacio of meates for sick men, for if the phisicion without the cooke prepare any meat, except he be very expert, he wil make a verish dish of meate, the which the sicke can not take.

The .xix. Chapter treateth of Rootes,
and firste of the Rootes of Borage and Buglose.

THE Rootes of Borage and Buglose, sodden tender and made in a succade doth ingender good blood, and doth set a man in a temperaunce.

THE Rootes of Alysaunder,
and Cleyacampane.

The roote of Alysaunder sodden tender, and made in a succade, is good for to destroy the stone in the raynes of the back and bladder. The rootes of Cleya-

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Elenacampana sodden tender & made in a succade, is good for the breast and for the lunges, and for all the interiall members of man.

¶ The Rootes of Perseley and of Fenell.

The rootes of Perseley, sodden tender and made in a succade, is good for the stone, & doth make a man to pisse. The rootes of Fenell sodden tender and made in a succade is good for the lunges and for the sight.

¶ The Rootes of Turneppes and Parsnappes.

Turneppes boyled and eaten with fleshe, augmenteth the seede of man, if they be eten raw moderately, it doth prouoke a good appetite. Parsnappes sodden and eaten doth increase nature, they bee nutrytyue and doeth expell vyne.

¶ Radish Rootes and Carets.

Radyshe rootes doth breake winde, and doeth prouoke a man to make
F.iii. water

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water, but they be not good for them the which hath the go wote. Carrettes sodden and eaten, doeth augment and increase nature, and doth cause a man to make water.

¶ The rootes of Rapes.

Rape rootes, if they be well boyled, they doe nourish, if they be moderately eaten. Immoderately eaten, they do ingender ventositie, and doth annoye the stomacke.

¶ Onyons.

Onyons doth prouoke a man to venerious acts, and to sompnolence, and if a man drinke sundry drinckes, it doth rectifie and reforme the varietie of the operation of the, they maketh a mans appetite good, and putteth awaye fastydiousnesse.

¶ Leekes.

Leekes doeth open the breaste, and doeth prouoke a man to make water, but they doth make and increase euill bloud.

¶ Garlicke.

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CGarlicke.

Garlicke of all rootes is vbled and most prayfed in Lombardy and other countries anexed to it, for it doeth open the breste and it doth kill all manner of wormes in a mans belly, which be to say, lumbrici, ascarides, & cutu-bitini. Which is to say, long wormes, small little long wormes, which will tickle in the fundamente, and square wormes, it also heateth the body, and desolueth grose woundes.

The .xx. Chapter treateth of certayne
vsuall hearbes, and firste
of Borage and
Buglosse.

Borage doth comfort the heart,
and doth ingēder good blood &
causeth a mā to be mery, & doth
set a man in a temperaunce. And so
doth Buglose, for he is taken of more
bygour and strength, and efficacyte.
Di

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Of Artochockes and Rokat.

There is nothinge vlsed to be eaten of Artochockes but the head of them, when the be almost rypp, they muste be sodden tender in the broth of Beefe or with beefe, and after eate them at Dynner, they doe increase nature and do prouoke a man to venericious actes. Rokat doth increase the seede of man, and doeth stimulate the fleshe, and doth helpe to digestion.

Of Cykory and Endiue.

Cykory doth keepe the stomack and the head in temperance and doth qualify colour. Endiue is good for them the which haue hote stomackes, and dye.

Of whyte Beetes and Purslane.

Whyte Beetes be good for the lyuer and for the splene, & be abstercyue, Purslane doeth extincite the ardoz of lasciuiousnesse, and doeth mittigate greates heate in all the inward partes of man.

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¶ Of Tyme and Parsley.

Tyme breaketh the stone, it doth dissolve windes, and causeth a man to make water, parsley is good to breake the stone, and causeth a man to ysse. It is good for the stomacke, and doth cause a man to haue a sweete breath.

¶ Of Lettuse and Sorrell.

Lettuse doeth extingue venericious actes, yet it doeth increase mylke in a womans breaste, it is good for a hote stomack, and doth prouoke sleepe, and doth increase blood, and doeth set the blood in a temperance. Sorrell is good for a hote liver, and good for the stomacke.

¶ Of Pennyvall and Pop.

Pennyvall, doth purge melancoly, and doth comforte the stomacke & the spirites of man. Pop clenseth viscous fleume, and is good for the breast and for the lunges.

¶ Of Rosemary and Rose.

Rosemary is good for pailies, and
for

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for the fallinge sicknesse, and for the
cough, and good agaynst colde. Roses
be a Cordyall, and doth comforte the
harte and the brayne.

COf Fenell and Annys.

These hearbes be seldome bled but
their seedes be greatly occupped, Fe-
nell seede is bled to breake vyne, and
good agaynst poison. Annys seede is
good to cleanse the bladder, & the raynes
of the backe and doth prouoke vyne &
maketh one to haue a sweete breath.

COf Sage and Mandragor.

Sage is good to helpe a woman
to conceine, and doth prouoke vyne.
Mandragor doeth helpe a woman to
conception, and doeth prouoke a man
to sleepe.

COf all herbes in generall.

There is no hearbe nor weede but
god hath geue vertue to them to helpe
man. But for as much, as Plynie,
Baler, & Dioscorides, with many o-
ther the old aunciente and approbate
Doctoures

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Doctoures hath wrytten and pertrac-
ted of their vertues. I therefore now
will wryte no farther of hearbes, but
will speake of other matters that shall
be more necessary.

The .xxi. Chapter treateth of fruytes.
And first of Fygges.

A Wicen sayth that Fygges doth no-
rish more than any other fruit, they
doe nourish merueylously when they
be eaten with blaunched Almons.
They be also good roasted, and stued.
They doe cleanse the breaſte and the
luniges, and they doe open the opplac-
ions of the lyuer and the ſplene. They
doth ſtere a man to venerious actes,
for they doe augment and increaſe the
ſeede of generation. And alſo they doe
prouoke a man to ſweate, wherefore
they doe ingender lyce.

Of great Rayſyns.

Great Rayſyns be nutritiue, ſpe-
cially

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cially if the stones be pulled out, and they do make the stomacke fyne and stable. And they doe prouoke a man to haue a good appetite, if a few of them be eaten before meate.

¶ Of small Raysons of corans.

Small Raysons of corans, be good for the raynes of the backe, and they doe prouoke bzine, howe be it they be not all the best for the spleene, for they maketh opilation.

¶ Of Grapes.

Grapes sweete and new, be nutritiue, and doeth stimulate the fleshe, and they doth comforte the stomacke, and the lyuer, and doth auoyde oppylacions, howe be it, it doth replete the stomacke with ventosity.

¶ Of Peches, of Medlers, and Ceruyces

Peaches doth mollify the belly and be colde. Medlers taken superfluous, doth ingender melancoly. And Ceruyces be in maner of like operacion.

¶ Of

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C Of Strawberies, Cherries,
and Hurtes.

Strawberies be prayſed aboue all
beryes, for they doe qualify the heate
of the lyuer, and doth ingender good
blood, eaten with ſuger. Cherries doth
mollify the belly and be colde. Hurtes
be of a groſer ſubſtaunce, wherefore
they be not for them the which be of a
cleane dyet.

C Of Nuttes great and ſmall.

The Walnut and Banock be of one
operation. They be tard and ſlowe of
dygeſtion, yet they doe comforte the
brayne, if the pith or ſkin be pulled of,
and than they be nutritiue. Filbertes
be better then Haſell Nuttes, if they
be new and taken from the tree, & the
ſkin or the pith pulled of, they bee nu-
tritiue, & doth increaſe fatneſſe, if they
be old they ſhould be eaten with great
Rayſyns. But new Nuttes be farre
better then olde nuttes, for olde nuttes
bee colozicke, and they bee euell for
the

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the head & euill for oide men and they doe ingender the pally to the tongue. Yet they be good agaynst venim, and immoderately taken or eaten doth ingender corrupcions, as byles, blaynes and such putrifaction.

¶ Of Peason and Beanes.

Peason the which be yong be nutritiue, how be it, they doth repleate a man with ventosity. Beanes be not so much to be prayesed as Peason, for they be full of ventosity, although the skinnes or huskes be ablated or caste away, yet they be a strong meate and doth prouoke venerious actes.

¶ Of Peares and Apples.

Peares the which be melowe and dulce, & not stony, doth increase fatnes ingendering waterish blood, and they be full of ventosity. But wardons roasted, stude, or baken be nutritiue, and doth comforte the stomack, specyallye if they be eaten with comfets. Apples be good after a frost haue taken them

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or whan they be olde, specyallye redde Apples, and they the which be of good odour & melowe, they shoulde be eaten with suger or comfettes, or with fenell seede or Annys seede, bycause of their ventosytie, they doeth comforte then the stomack, and doth make good dygestion, specially if they be roasted or baken.

COf Pomegranates and Quinces.

Pomegranates be nutrytyue, and good for the stomack. Quinces baken the coze pulled out, doth molyfy the bellye, and doth help dygestion, and doth preserue a man from Dronkenshypp.

COf Dates and Mylons.

Dates moderately eaten, be nutrytyue, but they doeth cause opylacyons of the lyuer, and of the splene. Mylons doth ingender euill humours.

COf Gourdes, of Coucumbers, and Pepones.

Gourdes be euill of nourishment, Coucubers restrayneth veneriousnes

or lasciuiousnes, or luxurypousnesse.
 Depones be in maner of lyke operaci-
 on. But the Depons ingendzeth euill
 humours.

C Of Almondes and Chesteyns.

Almondes causeth a man to pylse,
 they doth mollyfie the belly, and doeth
 purge the lungen. And sixe or seuen
 eate before meate, preserveth a man
 from Drunkenship. Chesteyns doth no-
 rishe the body strongly, & doth make a
 man fat, if they be thoroowe roasted, and
 the huskes abiected, yet they doeth re-
 plete a man with ventositie or wynde.

C Of Pyunes and Damysens.

Pyunes be not greatly praysed, but
 in the way of medison, for they be cold
 and moyste. And Damysens be of the
 sayde nature, for the one is olde and
 dried, and the other be taken from the
 tree. Sixe or seuen Damysens eaten
 before dynner, be good to prouoke a
 mannes appetite, they doth mollyfye
 the belly, and be abstersyue, the skurme
 and

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and the stones muste be ablated and cast away and not vsed.

C Of Olyues and Capers.

Olyues condyted, & eaten at the begynnyng of a refectiō, doth corroborate the stomacke, and prouoketh appetite, Capers doth purge fleume, and doth make a man to haue an appetite.

C Of Oranges.

Oranges doth make a man to haue a good appetite, and so doth the rinds if they be in succade. And they doeth comfort the stomacke: the iuyce is a good sauce to prouoke an appetite.

C The. xxiij. Chapter treateth of
Spices. And fyrst of
Gynger.

Gynger doth heate the stomack and helpeth dygestion: Grene Gynger eaten in the mornyng fastyng, doth acuate and quycken the remembrance.

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Of Peper.

There be three sundry kinds of Peper, which be to saye, whyte Peper, black peper, and long peper. All kinds of pepers, doth heat the body, and doth desolue fleume and wynde, and doeth helpe dygestion, and maketh a manne to make water. Blacke peper doeth make a man leane.

Of Cloues and Mace.

Cloues doth comfort the synewes, and doeth desolue, & doth consume superfluous humours, and restoreth nature. Maces is a cordyall & doth helpe the colycke, and is good agaynst the bloody flyre and lares.

Of Graynes and Saffron.

Graynes be good for the stomacke and the heade, and be good for women to drynke. Saffron doeth comfort the hart and the stomach, but he is to hate for the lyuer.

Of Nutmegges and Cynamon.

Nutmegges be good, for them, the
whiche

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which haue colde in their heade, and doth comfort the syght and the brayne and the mouth of the stomack. And is good for the Splene. Cynamone is a cordyall, wherefore the Hebzytion doth say, why doth a man dye, & can get Cynamone eate: Yet it doth stop, and is good to restrayne fluxes or laces.

¶ Of Liqueryce.

Liqueryce is good to cleanse, and to open the lunges and the breste, and doth lose fleume.

The. xxiij. Chapter, sheweth a dyet for Sanguine men.

Sanguine men be hote and moyste of complexion, wherefore they muste be circumspect in eating of theyr meat, consydering that the purer the complexions is, the sooner it maye be corrupted, and the bloud may be the soner infected. Wherefore they must abstaine to eate inordynately fruytes & herbes,

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and

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and rootes, as Garlyck, Onyons, and leekes, they must refraine from eating of olde fleshe, and eschewe the vsage of eating of the braynes of beasts, and fro eating the lidders of kyne. They must vse moderate sleepe, and moderate dyet, or else they wyll be to fatte and grosse. Fishe of muddye water be not good for them. And if bloude doe abounde, cleanse it with stufes, or by flebotomy.

¶ The .xxiiiij. Chapter sheweth a dyet for fleumatick men.

Fleumatick men be colde and moyst, wherfore they must abstaine from meates the which is colde. And also they muste refrayne from eating viscus meat, specially fro all meates the which doeth ingender fleumatick humours, as fishe, fruite, & whyte meat. Also to eschewe the vsage of eating of crude hearbes, specially to refraine

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refraine from meat the which is hard
and slowe of dygestion, as it appereth
in the properties of meates aboue re-
herfed. And beware not to dwell nigh
to waterishe and mourishe grounde.
These thinges be good for fleuma-
tycke persons moderately taken, ony-
ons, garlicke, peper, gynger. And all
meates the which be hote and drye.
And sauces the which be sowre. These
thinges folowing doth purge fleume,
Polypody, Nettie, Elder, Agarycke,
Ureos, Hayden heare, & Sticados.

The .xxv. Chapter sheweth a Dyet
for Colorycke men.

Colour is hote and drye, wherefore
Coloryck men must abstayne from
eating hote Spyes. And to refrayne
from drynkyng of wyne, and eating
of Colorycke meate: howbeit Colo-
rick men may eate more groser meate
then anye other of the completions,
except

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except their education haue ben to the contrary. Colorycke men should not be long fasting. The thinges folowing both purge collour: Fumytorye, Centory, Wormewoode, Wyld hoppes, Uiolettes, Marcurye, Manna, Keu-berbe, Eupatory, Tamariudes, & the whaye of butter.

The .xxvi. Chapter treateth of a
Dyetary for Melancoly
men.

Melancoly is colde and drye, wherefore Melancoly men muste refrayne from fryed meate, & meate the which is ouer salt, and from meate that is sowre & harde of digestion, and from all meate the which is burned and dry. They muste abstaine from immoderate thirst, and from drinking of hote wynges, & grose wyne, and redde wyne. And vse these thyngs, Cowe mylke, Almon Mylke, Polkes

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Polkes of rere Egges. Boyled meate is better for Melancoly men, then roasted meates, all meate the which will be soone dygested, and all meates the which doe ingender good blood. And meates the which be temporatelly hote be good for melancoly men. And so be all hearbes the which be hote & moyst. These thinges following doeth purge melancoly, Quicke Beeme, Scene, Sticados, Hartes tonge, Haydenheere, Bulval mountane, Borage, Organum, Sugar and white wine.

The .xxvij. Chapter treateth of a dyet and of an order to be vsed in the pestyferous tyme of Pestilence and sweating sickenes.

Han the Plages of the pestylence, or the sweating sickenes is in a towne or countrey with vs at Mountpiller and all other high

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¶ In the Regions and countreyes that
I haue dwelled in, the people doth flee
from the contagious and infectious
ayre: preservations with other coun-
sayles of Physicke notwithstandinge.
In lower and other base countries,
houses the which be infected in to wone
or cittie bee closed by both doores and
wyndowes, and the inhabitours shall
not come abroad, neyther to church,
nor to market, nor to any house or
company, for infecting other the whi-
che be cleane without infection. A man
cannot be to ware, nor cannot keepe
himselke to well from this sicknesse,
for it is so vehement and so perillous,
that the Sicknesse is taken with the
saueur of a mannes cloathes, the whi-
che hath visited the infectious house,
for the infection will lye and hange
long in cloathes. And I haue knowone
that when the straw and rushes hath
bene caste out of a house infected, the
Hogges the which did lye in it, dyed
of

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of the pestilence. Wherefore in such infectious time, it is good for every man that will not flee from the contagious ayre to vse dayly, specially in the morning and eveninge burne Juneper, or Rosemary, or Ryshe, or Bay leaues, or Marierome, or Frankensence, or iengauyn. Or else make this powder. Take of storax calamite halfe an ounce, of Frankensence an ounce, of the wood of Aloes the weight of .vj. d. mixe all these together. Then cast halfe a sponesfull of this in a chafingdishe of coales. And set it to fume abroade in the chambers, and the hall and other houses. And you wyll put to this powder a little Lapdanum, it is so much the better: Or else make a Pomander after this maner. Take of Lapdanum three Drammes, of the wood of Aloes one Dramme, of Amber of Grece two Drams & a halfe, of nutmegges, of storax calamyte, of eche a Dramme & a halfe, conferre all this together

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gyther with Rose water, and make a ball. And this aforesayde Pomander doth not onely expell contagious ayres, but also it doth comforte the brayne, as Bartholomew of Montaguane saith. And other modernal doctoures doth affirme the same: whosoever that is infected with the Pestilence, let him looke in my Breuiary of health for a remedy. But let hym vse this dyet. Let the chambers be kepte close, and kepe a continuall fyre in the Chamber of cleare burning wood or cole without smoke, beware of taking any colde, vse temperate meates and drinke, & beware of wine, beere, and Cider, vse to eat steved or bakē wadons, if they can be gotten, if not, eat steved or baken peares with comfets vse no grosse meates, but those the which be light of digestion.

CThe. xxviii. Chapter sheweth of a dyet for them, the which be in any feuer or Ague.

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Do aduertise euery man that hath a feuer or an Ague, not to eate no meat. vi. houres before his course doth take him. And in no wise as long as the Ague doth endure to put of the shirt nor Dublet, nor to rise out of the bed but when nede shall require, & in any wise, not to go nor to take the open ayre. For such prouision may be had, that at vttermoſt at the thirde course, he ſhall be deliuered of the feuer, vſing the medifons the whiche be in the Breuiary of health. And let euery man beware of caſting their handes and armes at any time out of the bed, in or out of their agonye, or to ſpraule with the legges out of the bed good it is for the ſpace of. iij. courſes, to weare continually gloues, and not to waſh the handes. And to vſe ſuch a dyet in meate and drynke as is reherſed in the peſtylence.

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The .xix. Chapter treateth of a dyet
for them the which haue the
Iliack, or the Colick
and the stone.

THE Iliack and the Colycke be in-
gendred of ventositie, the which is
intruded or inclosed in two guttes, the
one is called Iliac, and the other is cal-
led Colon. For these two infymities
a manne must beware of colde. And
good it is not to be long fasting. And
necessary it is to be laxative, and not
in no wise to be constipate. And these
things folowing be not good for them
the which haue these aforesaide infy-
mities, newe breade, stale breade, nor
newe ale. They muste abstayne also
from drinking of Beere, of Cyder, and
redde wyne, and Cynamon. Also re-
frayne from all meates that hony is
in, eschewe eating of colde hearbes,
vse not to eatc Beans, Peason, nor
potage, beware of the vsage of fruits.
And of all thinges the which doth in-
gender

gender winde. For the stone, abstayne from Drynkinge of new Ale, beware of beere, & of red wine & of hote wines refrayne from eating of red heating, Martilmas beefe, and bakon, and salte fishe, and salte meates. And beware of goinge coide aboute the middle, specially about the raynes of the backe, and make no restriction of wynde and water nor seege that water would expell.

CThe. xxx. Chapter treateth of a Diet for them the whiche haue anye kyndes of the govotes.

They the whiche bee infected wyth the govote or anye kinde of it, I doe aduertise them not to syt to longe bowling and bibbing, dycynge, and carding, in forgettingte themselves to exonerate the bladder, and the belly when neede shall require, & also to beware the legges hange not wyth
out

out some staye, nor that the bootes or shoes be not ouer strait. Whosoever hath the gowte, must refrayne from drinking of newe Ale, and let him abstayne from drinking of Beere, and red wine. Also he must not eate newe bread, Egges, freshe Salmon, Feles, fresh Hering, Pylcherdes, Oysters, and all shell fysh, and hee muste excheue the eating of freshe Beefe, of goose, of ducke, and of pygions. Beware of takinge of cold in the legges, or ryding or going wed shooed. Beware of venerious actes after refection, or after or vpon a full stomacke. And refrayne from all thinges that doth ingender euill humoures and be inflatiue.

The .xxxi. Chapter treateth
of a diet for them the whiche
haue any of the
kindes of Lep-
pored.

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HE that is infected with anye of the foure kyndes of the leprozed, must refraine from all maner of wines, and from newe drynkes, and strong Ale, then let him beware of ryot and sur-
fetyng. And let him abstayne from eating of Spyes, and Dates, and from trypes and puddings, and al inwards of beasts. Fische and Egges, and milke is no good for leporous persons. And they muste abstayne from eating of freshe Beefe, & from eating of Goose, Ducke, and from water fowle, and Pygeons. And in no wise to eate no Venison, nor Hare fleshe and such like.

The. xxxij. Chapter treateth of a dyet for them the which haue any of the kindes of the falling sicknesse.

Whosoeuer he be, the which haue anye of the kyndes of falling sicknesse, must abstayne from eatyng
H. i. of

of whyte meate, specially of mylke,
 he muste refrayne from drynyng of
 wyne, newe ale, and strong ale. Also
 they should not eate the fatnesse of fish
 nor the heades of fishe the which doth
 ingender reume. Shell fishe, Cods,
 Salmon, Herring, and viscus fishes
 be not good for Coughycke men. Also
 they muste refrayne from eatyng of
 Garlycke, Onions, Leekes, Chibols,
 and all vaporous meates, the which
 doth hurt the heade. Gentles, Hare
 fishe, beefe, beanes and peason be not
 good for Coughycke men. And if they
 know that they be infected with the
 great sicknesse, they should not resort
 where there is great resort of compa-
 ny, which is all by Church, and selli-
 ons, and market places on markette
 dayes, if they doe the sicknesse will in-
 fect them more there, then in any other
 place, or at any other tyme. They must
 beware they doe not lye to nigh the
 fyre, for the fyre wyll overcome them
 and

and wyll induce the sicknesse. They must beware of lying to hote in theyr bed, or to labour extremely, for suche thynges causeth the griete to come the offer.

The xxviii Chapter, twelfth of a dyet for them, the which haue an apoplexie in there head.

Althowgh the sicknesses of the mymberes of the bodye may be in a mans head, wherefore whoe neuer haue anye impediment in the head, must not keepe the head to hote nor to colde, but in a temperance. And to beware of ingendring of reume, whiche is the cause of many infirmities. There is nothing that doeth ingender reume, so much as doeth the fatnesse of the, and the heade of the, and fustens, & taking colde in the feete and taking colde in the nape of the

necke or heade. Also they the which haue any infymitie in the heade, must refrayne of immoderate sleepe, specially after meate. Also they muste abstayne from Drynking of wyne, and vse not to drinke ale & beere, the which is ouer stronge, booyferation, halowynge, crying, and highe synging, is not good for the heade. All things the which is vaperous or doeth fume, is not good for the heade, and all things the which is of euill saour, as carpen, smocks, wyde draughts, pysslebowles, smoffe of candels, dunghils, stinking canels, and stinking standing waters and stinking marshes, with such contagious ayres, both hurte the heade and the brayne and memory. All odiferous saours be good for the heade and the brayne and the memory.

CThe. cxliij. Chapter, treateth of a dyet for them, the which be in a consumption.

who

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Whosoeuer he be, that is in a consumption, muste abstayne from all sowre & tarte things, as Vineger and Aleger, and such like. And also he muste abstayne from eating of grosse meates, the which be harde and slowe of dygestion, and vse cordyalles and restoratyues and nutritiue meates. All meats and drinks the which is sweete, and that suger is in, be nutritiue. Wherefore sweete wyne be good for them, the which be in consumptions moderately taken. And sowre wine, sowre ale, and sowre Beere is good for no man, for it doeth frette awaye nature. And let them beware that be in a consumption of fried meate, of brypled meat, and of burned meate the which is ouer roasted. And in any wise let them beware of anger and pensiufulnesse. These things following be good for them the which be in a consumption, a Pigge or a Cocke stewed and made in a ielly. Cockrels

H. iij. Stewed,

stewed, Goates mylke and Sugar,
Almon mylke, in the which Kyle is
sodden, and Rabets stewed, &c.

The xxxiij Chapter, treateth of a
dyet for them the which be asina-
tycke men, being shorte
wounded or lacking
breath.

Shortnesse of wynd cometh diuers
times of impediments in the lunges
and straightnes in the breast, oppylated
through viscus fleume and other while
when the head is stuffed with reume
called the Poofe, letteth the breath of
his naturall course, wherefore he that
hath shortnes of breath, must abstaine
from eating of Meats, specially if they
be olde, cheese and mylke is not good
for them, no more is fysh, and fruite
raw, nor crude hearbes. Also al maner
of meate the which is harde of digesti-
on is not good for them. They muste
refraine

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refraine from eating of fishe, specially
from eating fysh the which wil cleaue
to the fyngers, and be viscus and sty-
mie; and in any wise beware of the
skynnes of fysh, and of all maner of
meate the which doth ingēder fleume.
Also they must beware of colde. And
when any house is a sweeping, to go
out of the house for a space into a cleair
ayre. They must also that ryseth in the
streets thozough the vehemence of the
wynde, or otherwise is not good for
them. And smoke is euell for them and
so is all thing that is stopping. where-
fore necessary it is for them to be laxa-
ting.

The. xxxvi. Chapter, treateth of a
Dyet for them the which haue
the Balley.

They the which haue the Balley,
vniuersall, or particuler, must be-
ware of anger hastinesse, and testines
and

and must beware of feare. For thoro
 anger or feare dyuers tymes the pal-
 sey doe come to a man. Also they must
 beware of Drunkenesse, and eating of
 Ruttēs, which things be euill for the
 palsey of the tongue, coldenesse & con-
 tagious and stinking and filthy ayres
 be euill for the palsey. And let euerye
 man beware of lying vppon the bare
 ground, or vpon the bare stones, for
 it is euill for the palsey, the sauer of
 Castorey, and the sauer of a Foxe, is
 good against the palsey.

¶ The. xxxvii. Chapter, doth shew an
 order and a dyet for them the which
 be madde and out of
 their witte.

There is no manne the which hath
 anye of the kyndes of madnesse,
 but they oughte to be kepte in saue-
 garde for dyuers inconuenience that
 may fall, as it appeared of late dayes
 of

of a lunatick man named Michell, the
 which went many yeares at liberty, &
 at last he did kill his wife, & his wiues
 sister, & his owne selfe. Wherfore I do
 aduertise euery man the which is mad
 or lunatycke, or frentycke, or Demony-
 acke, to be kepte in sauegard in some
 close house, or chamber where there is
 little light. And that he haue a keeper
 the which the mad man do feare. And
 see that the mad mā haue no knife nor
 sheares, nor other edge toule, nor that
 he haue no gyrdle except it be a weake
 lyst of cloth, for hurtinge or killinge
 himselfe. Also the chāber or the house,
 that the mad man is in, let there be no
 paynted clothes, nor paynted walles,
 nor pictures of man or woman, or
 of beaste, for such thinges ma-
 keth them ful of fantasies, let the mad
 persons hed be shauen once a moneth,
 let them drinke no wine, nor strong
 Ale, nor stronge Beere, but moderate
 Drynke. And let them haue. iij. times in

a daye warme suppinges; and a little warme meate. And vse few words to them except it be for reprehension; or gentle reformation; if they haue any wit or persenerance to vnderstand.

CThe .xxxviii. Chapter, treateth of a dyet for them the which haue any of the kindes of the Idroples.

Aunte Bede sayeth, the more a man dooth drinke that hath the Idropse, the more he is a thirste, for although the sicknesse doth come by superabundance of water, yet the lyuer is drye, whether it be Alchites, Iposarca, Venecogmancia, or the Tympany. They that hath any of the .iiij. kindes of the Idroples, must refrain fro al thinges the which bee consupate and costyue. And vse al thinges the which be lacytue, Puttes, and drie Almondes, and hard cheese poyson to them.

CThe

The xxxij. Chapter, treateth of a
generall dyet for all maner of men
and women being sicke
or whole.

There is no man nor woman, the
whiche haue anye respect to them
selues, that can be a better disposition
for their owne safegarde, than theyr
owne selfe can be, to consider what
thing the which doth them good, & to
refraine from such thinges that doth
them hurte or harme. And let euery
man beware of care, sorrow, thought,
peniury, and of inwarde anger:
Beware of surfeits & be not to muche
vexed with aches. Breake not the
usual custome of sleepe in the night. A
merry heart and minde the whiche is
in rest & quietnesse without aduersity,
and to much worldly businesse causeth
a man to liue long and to looke yongly
although he be aged, care and sorrowe
bringeth in age and death: wherefore
let

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let every man be mery, & if he cannot,
let him resort to merie companie, to
breake of his perplexatyues. Further-
more I do aduertise every mā to wash
their handes oft every daye. And dy-
uers tymes to keyme their head every
day, and to plunge the eies in cold wa-
ter in the morning. Moreover I doe
counsell every man to keepe the breast
and the stomack warme, and to keepe
the feete from wet, and otherwhyle to
washe them, and that they be not kept
to hote nor to colde, but indifferently.
Also to keepe the heade and the necke
in a moderate temperance, not to hote
nor to colde. And in anye wise to be-
ware, not to meddle to much with ve-
nerious acts, for that wil cause a man
to loke agedly, and also causeth a man
to haue a briepe of a shorte lyfe. Also o-
ther matters pertayning to any parti-
culer dyet: you shall haue in the dyets
aboue in this booke rehearsed.

¶ The

The Dietary of Healdh.

The. xl. Chapter, doth shewe an order of a fashion, howe a sicke man should be ordred: And how a sicke man should be bled that is lykely to dye.

Whosoever that is sore sick it is uncertayne to man whether he shall live or dye. wherefore it is necessarie for him that is sicke, to have two or three good keepers, the which at all times must be dilligent, and not sleepish, sluggish, nor sluttish.

And not to weepe and wayle about a sicke man, nor to vse many wordes. Nor that there be no great resorte to comunon & talke, for it is a businesse for a whole man to answer many me, specially women that shall come to hym. They the which cometh to any sicke person, ought to have fewe words or none, except certayne persons the which be of counsell of the testament makinge, the which wyse men be not to seeke

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sectes of such matters in their stoutenes
for to defende be olden a euery man shold
prepare for such thinges in helthland
if any man for charity will visite anye
person let hym aduise the sicke to
make euery thinge then betwixte God
and the world, and his conscience, and
to the right of the holy church,
like a catholike man. And of old we
the counsell of the physicians, with the
his to say the physician of the house, and
the physician of the body, that we shold
say the spirit of the doctor, the holy
the father of the prophet or disciple of
his physician, in order to the robes
of his medicine, or doctor, or father,
saynt Augustin sayd, who shold not
observe the rule of the doctor, of his
physician, that he shold be a doctor of the
whole about a sick person, shold be a
dauntful man, as the chamber shold
be plentifulled with herbes, flowers,
of odiferous floure, and certayne
atymes it is good to be used a little of
some

some aduerfime to stand in the middle
of the chamber. And in any wife let not
many men, specially women be tog-
ther at one tyme in the chamber, nei-
ther for babbyng, but specially for
their hote breathes. And the kee-
pers shoulde see at all tymes that the
sycke persones drynke be pure, freshe,
and stale, and that it be a little war-
med, to rymd out of the colde. If the
the sicke man wake sicker and sicker
that there is no likelyhode of a moun-
ment but signes of death, then no man
ought to mooue to him any worldlye
matters or busynesse, but to speake of
ghostly, & godly matters, and to reade
the passion of christ, & to saye psalmes
of the Passion. And let not the kee-
pers forget to geue the sickeman that
is in such agony warme drynke, with
a spoone, and a sponesfull of a caru-
ell or a Colese. And then let euerye man
doe indener himselfe to prayer, that
the sicke person may finishe his life ca-
tholickly

The Dictary of Hea
tholickly in y^e fayth of Iesu ch^rist. And
so to departe out of this myserable
world. I doe beseech the Father, and
the sonne, and the holy ghoste, thro^ugh
the merite of Iesu Ch^ristes passyon,
that I and all creatures lyving maye
doe. Amen.

FINIS.



